

Twenty irrefragable POSITIONS.

1. **T**hat Bishops Jure divino, are superiours to other Ministers.
2. They are Diocesan Bishops by divine right.
3. They are worthily called Lord Bishops.
4. They may very well busie themselves in civill affairs, and sit in Courts of Justice.
5. They need not preach often; but seldome or never, if they please.
6. They are Priests and may be so rightly called. Though they be Bishops, yet they forget not their Priesthood, but will be called Priests.
7. They stand for, and doe maintaine all Ceremonies upon very good grounds.
8. They judge it necessary that whatsoever is amisse in the Church, should be carefully and speedily reformed, and this is evident to all.
9. They may very well rule by their sole power alone.
10. Their high authority so lawfull, they all obtaine by very lawfull meanes.
11. They may not forsake their so warrantable Lordly Prelaticall standing.
12. No Bishops, no King, this is undeniable.
13. They stand wholly for a learned, grave painefull and godly ministry.
14. They hate to flatter the King.
15. They greatly further the peoples knowledge in divine things, by wayling their ignorance.
16. They have a speciall care; that God being a spirit should have a spirituall worship, and this onely according to his written word.
17. They preferre the Churches union, and what God requireth to be done, before their owne Lordly dignity, and what they themselves command.
18. They be the greatst Enemies, that the Church of Rome hath here amongst us.
19. They abhorre all shew of idolatry.
20. They may very lawfully minister the Oath ex Officio, to any whom they dare call before them.

Twenty irrefragable POSITIONS.


1. **T**hat Bishops Jure divino, are superiours to other Ministers.
2. They are Diocesan Bishops by divine right.
3. They are worthily called Lord Bishops.
4. They may very well busie themselves in civill affairs, and sit in Courts of Justice.
5. They need not preach often; but seldome or never, if they please.
6. They are Priests and may be so rightly called. Though they be Bishops, yet they forget not their Priesthood, but will be called Priests.
7. They stand for, and doe maintaine all Ceremonies upon very good grounds.
8. They judge it necessary that whatsoever is amisse in the Church, should be carefully and speedily reformed, and this is evident to all.
9. They may very well rule by their sole power alone.
10. Their high authority so lawfull, they all obtaine by very lawfull meanes.
11. They may not forsake their so warrantable Lordly Prelaticall standing.
12. No Bishops, no King, this is undeniable.
13. They stand wholly for a learned, grave painefull and godly ministry.
14. They hate to flatter the King.
15. They greatly further the peoples knowledge in divine things, by wayling their ignorance.
16. They have a speciall care; that God being a spirit should have a spirituall worship, and this onely according to his written word.
17. They preferre the Churches union, and what God requireth to be done, before their owne Lordly dignity, and what they themselves command.
18. They be the greatst Enemies, that the Church of Rome hath here amongst us.
19. They abhorre all shew of idolatry.
20. They may very lawfully minister the Oath ex Officio, to any whom they dare call before them.

A VERY 2
LIVELY PORTRAYTURE
OF THE
MOST REVEREND
ARCH-BISHOPS.
THE RIGHT REVEREND B.
OF THE CHURCH OF
ENGLAND;


Set forth in XX. irrefragable positions,
concerning their Authority, power, and practise, as
they onely are our *Diocesan Lord Bishops*,
so grounded upon *Scripture, Reason, and Ex-*
perience, by evident demonstrative
practises, as their troublesome opposites,
may cleerely see, how greatly
they are deceived in
all these,

A Labour undertaken for the peace of all GODS
people, and for a just condemnation of all those,
that cause *division*, and *offences*, contrary to
the *Doctrins and Discipline* of
CHRISTS CHURCH.

Printed in the Yeare, 1640.

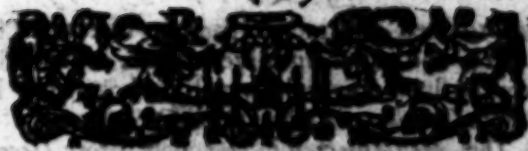


A VERY
LIVELY PORTRAYTURE
OF THE
MOST REVEREND
ARCHBISHOPS
THE RIGHT REVEREND
OF THE CHURCH OF
ENGLAND

Set forth in XX.  concerning their Authority, power, and jurisdiction, as they only are our Bishop's Lord Bishops, to proceed upon sinners, & also and the various, by evident demonstration of their justifications, and especially may clearly see, how greatly they are abused in all these

A List is undertaken for the peace of the Church, and for a just condemnation of all those that cause divisions, and especially to the Bishop and the Lord of the Church.

Printed in the Year, 1640.



H E NAME of *Bishop* is found in the *New Testament*, so as the controversie is not about the name, whether one may be called a *Bishop*, nor whether *Bishops* in the true sense, have beene in the Church from the *Apostles* dayes, for this is fully agreed upon.

But the positions following, and here handled, are such as have beene much controverted, but now so cleereely manifest, that every indifferent and impartiall judicious *Reader*, may discern plainly on which side the truth is.

POSITION I.

Thus Bishops jure Divino, are Superiours to other Ministers.

1. **B** ECAUSE our *Saviour* made severall degrees in the Ministerie, which the *Apostle* mentioneth, *Ephes. 4. 11.* Yet in the same degree, he set none over another, nor one *Apostle* over another, nor one *Evangelist* over another; so nor one *Elder* or *Bishop* over another.

2. **B** ECAUSE the *Apostle* in reckoning up the dignities in the Ministerie from *Christ* mentioneth no *Bishops*, as degrees in the ministerie differing from the rest, but *Apostles*, *Prophets*, *Evangelists*, which were extraordinary, then *Pastors*, and *Teachers* ordinary, *Eph. 4. 11.*

3. **B** ECAUSE the name of *Apostle* is given onely to *They* have the charge who are called *Elders*, *Act. 20. 17. 28. Tit. 1. 5. same name.*

4. **N** OW *Elders* were all of equal Authority. Such the *Apostles*



Apostles ordained, and more than one in every *Chur.*
Act. 14. 23. and had charge given not one over another,
 but over the flock, over the which the holy *Ghost* had
 made them *Overseers* or *Bishops.* *Act.* 20. 28.

4. The *Apostle* placeth *Bishops* onely before *Deacons*,
Phil. 1. 1. *1 Tim.* 3. 1. 8. but no where before *Elders*,
 as Superiours to them.

Their de'mit-
 on the same.

5. The office and quality of a *Bishop* described is,
 that which equally and alike agreeth to all teaching *El-*
ders. *1 Tim.* 3. 1. 2. 7. *Tit.* 1. 5, 6, 7, 8, 9. and not to a
 speciall function in superiority before an *Elder.* For
Titus was appointed to ordaine *Elders*, and the *Apo-*
stle telleth him, what a one a *Bishop*, meaning an *Elder*,
 should bee, as making an *Elder*, and *Bishop* one, and
 the same. It cannot be proved by *Scripture*, that in the
Apostles dayes, *Elders* and *Bishops* were degrees one
 over another, nor by *Historie* 200. yeares after
 that they were distinguished by degrees.

6. Because such as were *Elders*, were next to the
Apostles, in the Council at *Jerusalem*, and sate with them,
 as next to them, *Act.* 15. 23. *Bishops* here were none,
 except included within the name of *Elders*, and so all
 one.

The honour and
 reward the
 same.

7. The double honour which *Saint Paul* speaks of,
 he alloweth it to teaching *Elders*, *1 Tim.* 5. 17. which
 dutie of teaching *Bishops* affect not, and yet claime dou-
 ble honour.

They had one
 and the same
 charge over the
 flock.
Act. 20. 28.
1 Pet. 5. 2.

8. Because these *Elders*, *Act.* 20. 17. came to bee
 called *Bishops*, not in respect of any superiority they had
 one over another, but to mind them of their watchful-
 nesse and care over their flock, in respect of which
 flock, and not in respect of their fellow Ministers, they
 were called by *Saint Paul* (who first gave them that
 title) *Overseers*, or *Bishops.* *Act.* 20. 28.

9. Because *Timothee* and *Titus*, from whom they
 would derive the superiority of *Bishops* over *Elders*, were
Evangelists, *2 Tim.* 4. 5. a dignity above other *Church*,
Officers.

Officers, Elders, or Bishops, or Pastors, (all one) and Teachers. Eph. 4. 11. now why *Evangelists* of an higher degree, should be made *Bishops*, and so put in a lower forme, wanteth reason to perswade thereunto.

10. Because the *Postscripts* to the second *Epistle* to *Tim.* and that to *Titus*, are worthy of no credic in this case, to prove *Tit.* and *Tit.* *Bishops*.

For these be no *Scripture*, nor of divine authority, but added by some private uncertaine *Scribe*, and so being of humane authority they cannot stablish *Tim.* and *Tit.* *Bishops* *jura divino*, who by divine authority were *Evangelists*. The vanity of alledging these *Postscripts* are solidly by other confuted, and not answered. Many years after the epistles were written. See the answer of Tit.

11. Because the consent of the Learned is fully against this superiority of a *Bishop*, to wit, to be above an *Elder*, or *Presbyter* in degree, *jura divino*, but were all one, and the difference came by an humane constitution.

1. Of this judgement are ancient Fathers, *Jerome*, *Austin*, *Chrysostome*, *Ambrose*, *Sedulius*, *Primasius*, *Theodoret*, *Oecumenius*, *Theophylact*. See the answer to Bishop D. fow. pag. 113.

2. *John Wickliffe*, and the *Waldenses*. 114.

3. The learned Divines beyond the Seas, *Luther*, *Melancthon*, *Zwinglius*, *Oecolampadius*, *Calvin*.

Hemingius, *Guaker*, *Musculus*, *Zanchinus*, *Bullinger*, *Chyrius*, *Illyrius*, *Saxepedius*, *Firrell*, *Batist*, and *Conradus*, *Forstius*, *Dihnadius*, *Sadoel*, *Chemnitius*, *Gorsius*, *Bucer*, and others. pag. 115.

4. Learned Divines in our Land, *D. Humphrey*, *D. Reynolds*, *D. Holland*, *D. Fulk*, *D. Whitacres*, *D. Wilkes*, and many more.

Our *Bishops* here, *Bish. Anselme*, *Bishop Peacock*, *Tenison*, *Seckley*, *Hopier*, *Jewel*, *Pilkington*, *Bishop Alley*, *Bishop Bossen* once so held when he wrote against the *Seminaries*. *Bishop Marrow* now living, yea and *Arch-Bishop Whitgift* confessed as much. See T. and T. answered. pag. 4.

Yea, the *Arch-Bishops*, all the *Bishops* and the *Clarke* of *England* acknowledged *Bishops* and *Presbyters*, to be equal.

equal in power, authority, and jurisdiction; See the institution of a Christian man dedicated to *King Henry 6.* fol. 39. 60.

Idem.

Besides the Statutes of our *Land* in 37. *Hen. 8. Cap. 17.* in 1. of *Edward 6. ca. 2. 1.* and 1. of *Eliz. 1.* have resolved the same against *Bishops* authority, *jura divina.*

5. Orthodox Churches reformed, witnesseth them much by their doctrine and practise.

Monarchies, as *Denmark* which have cast them out; So *Scotland* heretofore, and of late States of the *Netherlands.*

Princedomes; Saxony, Palatinate, Wittenberg, and many other Churches;

Shall we think that all these have erred in this point, so many, so learned men, and whole Churches?

1. Because none but *Papists* among us maintaine the position, and such as be popishly affected, or are of *Distrophes* mind, loving to have the prebeminence, 3. *John 9.* or such as flatter for favour and preferment.

And yet here may be produced against them.

Pag. 117.

1. The Canon Law, which telleth us, that superiority of *Bishops* over other Ministers, is of mans Law: which *Gratian* witnesseth out of *Ierome*; fourth Council at *Carthage.*

2. The counsell of *Constance* and *Basle* concludeth it so.

3. Two famous Doctors of the civil Law, *Franc. Duaremus*, and *Jacob. Gualtero* are of this judgement with us.

4. Some great *Papists*, *Ausinus, Hugo Cardinal Lombard, Johannes Parisiensis, Car. Gualtero, Cajetan, Isidorus Bishop of Civill. Gory. Cassander*, hold their authority to be by positive Law, and came in after the *Aplos* dayes.

The Ancients alledged for this superiority, speake but of their owne times, long after the *Aplos* dayes: or else they judged of the times before by a mistake, that

Bishops

Bishops were such then, as they found them to be by pre-
 scribe in their dayes, which was nothing so, for 900.
 yeares after *Christ*.

13. Because *Bishop Adamus* of *Saint Andrews* in *Y. and the*
Scotland laid downe his dignity, and acknowledged *university of P.*
 that the Superiority of *Bishops* over *Ministers*, was desti-
 tute of all warrant of the word of *God*: and founded
 upon the only politique argument of men.

Lastly, because *Doctor Pockington* is bold to averre,
 that our *Arch-Bishops* and *Bishops* doe derive their suc-
 cession from *Peter*, as *Bishop of Rome*, and from the
Pope of Rome; and therefore must *Bishops* bee *jura divi-*
no over other *Ministers*? For hee may know, if he will,
 that *Peter* was never at *Rome*, proved to his hand, and
 that hee being an *Apostle*, could not be a *Bishop*, a degree
 faire inferior to his *Apostolicall* function. And so for
 the *Pope*, he is proved to be *Antichrist* by many learned
Divines, and is judged to bee the man of *sin*, in 2.
Thess. 2. and the *Beast* with one *Horn* like a *Lamb*,
speaking like the Dragon, *Rev. 13.* and therefore *Bi-*
shops proceeding from him, must needs bee such, *jura*
divine, because his authority is from the *Dragon*.

POSITION

They are Diocesan Bishops by divine right.

1 Because they know and hold that a *Diocesan Bishop*
 is one over many *Parishes*; but they finde it writ-
 ten that the holy Ghost set many *Bishops*, and *Elders* o-
 ver one *Socket* and *Church*: at *Jerusalem* one *Church*,
Acts 4. 47. and 15. 22. and therein many *Elders*, *Acts*
15. 6. 23. 23. at *Antiochia* one *Church*, *Acts 13. 1.*
Rev. 1. 5. but many *Elders*, *Acts 10. 17.* or *Bishops* *verse*
28. At *Philippi* many *Bishops*, yet but one *Church*, *Phil.*
4. 1. and *Saint Paul* when he had planted *Churches* ap-
 pointed

pointed *Titus* to ordaine *Elders, Bishops* in every City, more than one, *Tit. 1. 5. 7.* as the *Apostle* himselfe did in every Church *Elders, Acts 14. 23.* who kept one way and course alike in all and every Church; *1 Cor. 4. 17.* and *7. 17.* Now so many in one Church could not be *Diocesan Bishops*.

2. Because neither *Christ* nor his *Apostles*, ever ordained any ordinary *Ecclesiastical* function, to bee ever continued in any Church; which he that was appointed thereunto, could not in his owne person performe without substitutes; But a *Diocesan Bishop* takes more upon him; then he can by himselfe discharge; but must have his substitutes by reason of the largenesse of his jurisdiction, over hundreds of congregations.

3. Because the *Postscripts* to *Saint Pauls Epistles*, the one to *Timothew*, and the other to *Titus*, are the words of men, humane testimonies, (and false too, as is proved fully by the learned) and therefore cannot confirme a *Diocesan Bishop* to be of divine authority, and of divine right.

4. Because they runne upon meece suppositions, taking for granted what yet they have not proved; nor can prove to uphold their *Diocesan* dignity: such bee these.

1. That *Timothy* and *Titus* were not *Evangelists*, substituted onely for a time at *Ephesus*, and in *Cress* (to doe what the *Apostle* would have done, had he been there) contrarie to *2. Tim. 4. 5.* in that *Epistle*, in the *Postscript* whereof he is called a *Bishop*.

2. That these two were *Bishops*, differing from *Elders*; when no where their consecration is mentioned; and were they *Bishops Diocesan*, because the *Postscripts* say they were *Bishops*? but when so consecrated, or how, there is no mention; And is it any way likely, that *Saint Paul* making else where, *Acts 20. 17. 18. 28.* *Elders* and *Bishops* all one; yea; and that in his *Epistle* to *Titus*, chapter *1. 5. 7.* that by the false *Postscript* naming

naming them *Bishops*; we should take the name of *Bishops* to bee of another sort, than Saint Paul meant, and had made?

3. That Saint Paul wrote to them his *Epistles*, as to *discreet Bishops*; and how to behave themselves in their *Episcopal* authority, as a pattern in them to bee followed of such like succeeding *Bishops*.

If Paul wrote to *Timothy* his first *Epistle*, from whence they fetch all their authority for *Episcopacy*, why is not the *Postscript* put at the end of this *Epistle*, to make him a *Bishop*, while he was at *Ephesus*, but at the end of the other *Epistles*, out of which they doe make little use for this their standing? If he was then *Bishop* at *Ephesus*, when the first *Epistle* was written, then its cleare that Saint Paul wrote not the *Epistle* to him, as a *Bishop*, but as his substitute for the time in his absence, 1. *Tim.* 3. 14. 15.

To him Saint Paul wrote, as also to *Titus*, not to make them *Bishops*, of which not one word in the *Epistles* written to them, but what they should doe, according to the present condition of the Churches, and by those rules and precepts which he wrote, how the Churches of *Christ* should be ordered for the time to come, and not by these precepts and rules, so as to make *Officers* in *Christ's* Church, which he never ordained, what is not a word in the *Epistles* to prove this to be the scope.

But they having usurped this *discreet* dignity, and presumptuously practicing what they doe, they take to themselves, what they can find in the *Epistles* to beare them up, contrary to the intention of the *Epistles* writing.

4. That the power of ordination and jurisdiction was then in *Bishops*, and not in the *Elders*; when, in the *Elder*ship was the power of ordination, and imposition of hands: 1. *Tim.* 4. 14. *Tit.* 1. 5. and jurisdiction and rule in them, to wit the *Elders*, they which preached and laboured in word and Doctrine, which fed the

stocke, these were they that ruled, *Matt. 23. 7. 17. 5. 12. 1 Pet. 5. 2, 3. 1 Tim. 5. 17.* yea, such rule the *Elders* had, as Saint Peter warneth them not to lord it over Gods heritage; which had bene needlesse, if the authoritie had bene in the hands of others: *1 Pet. 5. 3.* These be their false suppositions and groundlesse imaginations, on which they have built their rottering dignities.

5. Because this setting up of one in dignity over many, is an humane invention long after the *Apostles* dayes, which was devised to prevent Schism, say they. But this invention was not of the spirit of God.

First for that in the *Apostles* dayes there were schismes, *1 Cor. 3. 2. and 11. 18.* and divisions, *Rom. 16. 17.* yet the holy Ghost did not direct the *Apostles*, to ordaine any *diocesan Bishop* to prevent Schismes, neither there, where he mentions those schismes and divisions as afore, nor any such remedy in his *Epistles* unto *Timothy*, and *Titus*.

6. Because as Doctor *Whitaker* hath written, the remedie devised hath proved worse than the disease; which doth never happen to that remedie, whereof the holy Ghost is the author.

7. Because the Holy Spirit which could foresee, what evil would ensue upon this devile; would not ordaine that for a remedie to prevent schismes, divisions and dissensions; which was never hitherto found an effectually remedie for it, but rather began *schismes*, *divisions*, and other evils in the Church: even to this day.

8. For that this devile was from the spirit of *Antichrist*, *Satan* taking advantage upon this ground, to raise up *prelats* and so a *popish* government; for the reason is alike for *Arch-Bishops* over *Bishops*, *Patriarchs* over *Arch-Bishops*, *Popes* over *Patriarchs*, as *Bishops* over *Pastors*: conceit men would vainly imagine that schismes would only arise among *Pastors*, and not among *Bishops*, *Arch-Bishops*, *Patriarchs* and *Popes* too, contrary

vary to experience and truth of Histories. **7.** Because in the Apostles days all the Churches were in one place about such particular congregations, where they met together in one place. **1 Cor. 16. 19.** and **24. 23.** which meeting had the stamp of a Church, **1 Cor. 7. 17.** and **14. 34.** and were as Parishes, not in respect of limits and circuits of ground, as now, for that they could not be under Heathen persecutions; but in regard the Believers met in one place, as Parishioners do now in our Churches, to partake of Gods ordinances, in every of which Church, were Elders or Pastors, **1 Tim. 10. 17. 22.** and **14. 23.**

Now if the Church were such *Parishell Assemblies*, as *Arsenius* speaks of the parish of *Cyprus*, of *Ephesus* of *Jerusalem* the Parish of *Alexandria*, *Thessalonica*, *Sardinia* and other, (for whole Cities were not then Christians, as now, but some in them) then the *Apostles* in those days were but *Parishell Bishops* not *diocesan*; if it be denied that then there were no Parishes, they must deny *diocesan Bishops*, because there's no *Diocese*, where there be no Parishes.

7. Because all the reformed Churches beyond the Seas have no such *Bishops*; and shall we thinke that *diocesan Bishops* are of divine right? would God leave all such famous Churches, in so foule an error, as to cast off his divine ordinance? we have no stander forth to thinke thus.

8. No perpetual ordinance of *Bishops* is needfull to his Church; but a *diocesan Bishop* is to *Christ* Church needfull. **1 Tim. 3. 2.** **1 Cor. 12. 28.**

For *Christ*s primitive Church in all the first hundred of years, had after for sometime, this *diocesan* kind of *Bishops*.

Its wanting in all reformed Churches, separate from the *Roman* Church.

Such *Bishops* are cast out of the Church in *Scotland*, not onely as needfull, but heretick.

Here in *England* in every *Diocese*; at severall times these have beene a vacancy of *Bishops*, and that some for 2. yeares, some for 3. yeares, some for 10. yea some for 20. yeares, as hath beene by some observed, and let downe throughout all the *dioceses* in *England*.

Lastly, what good doe they, which may not be done without them, as it was when they were not; and where in other places they be not? There is therefore no need of them.

To conclude, all that which hath beene said in the former position against a *Bishops* superiority over *Parishes*, in their owne congregations, are against *those* *San Bishops*; whose authority wee see to be divine, by the so many good arguments made against it, and therefore bee they not too blame, who are so much offended with their so overtopping greatnesse, and goodnesse? It were much to be wished, that all would see it, for the Churches peace, which is heartily desired, and prayed for.

POSITION

They are worthily called Lord Bishops.

Because our *Saviour* Christ said to his Disciples, *You know that the Princes of the Gentiles exercise dominion, and Lordship, but it shall not be so with you; rebuking them for seeking after greatnesse, and chiefe-dome; Mat. 20. 2. 5, 26. Mar. 10. 42, 43. Luke 22. 25.* And our *Church* (from whom they say they can fetch their greatnesse) forbids them to bee *Lords* over Gods heritage, 1 *Pet. 5. 3.*
3. Because *St. Iohn the Apo.* wrote to *Lonely Dioceses*, (who loved to have the prebeminence in receiving, forbidding and casting men out of the Church) that hee would

would (when he came) remember his deeds done, and his prating against the *Apostles* and others with malicious words: 3. *Iohn* 9. 10. for those that love the prebeminence cannot but utter their malice against them, that find fault with their proud deeds and words.

4. Because Father *Lutimer* gave counsell to King *Edward*, to unlord all the Lordly *Bishops*, to remove them from all their temporall Offices and employments, to follow their *spirituall*.

5. Because their *Lordship* maketh them unequal to the Peeres of the *Regall*; maketh them to be attended with a small lowly and pious retinue, and that they need no Officers for *State*. It makes them not to observe so great a distance betwene themselves and the rest of the *Clergie*; it forceth them to be lowly in their owne eyes, to demean themselves very humbly, not regarding the greatnesse of place, nor the pompe of the world to enrich themselves, but like men of God to flie these things, and to become verie spirituall *Lords*, not negligently overlooking the flock of *Christ*; nor any wayes behaving themselves otherwise, then befits *Lords* over Gods heritage, as Saint *Peter* adviseth, if I mistake not.

Lastly, because wee can finde none of the *Apostles*, none of the *Evangelists*, no not provincially *Bishop Titus*; nor National *Bishop Titus*, nor any of the *Bishops* at *Ephesus* or *Philippi*, or any other to be so intitled by the name of *Lords*, nor was it given to them as to these now by any in the Church of *Christ*, in all the Primitive times, for that the holy *Bishops* never affected such worldly honour to become *Rexes*, till the dayes of the *Roman* *Antichrist*.

what title given them was of civill, and not of due as an invested title.

POSITION 4.

They may very well busie themselves in civill affaires, and sit in Courts of Justice.

1. Because Christ said, *Adam, who made me a Judge over you,* Luke 12. 11.

2. Because Saint Paul told *Arch-Bishop Timothee*, that a man that marreth himselfe with the affaires of this life, 2 Tim. 2. 4. but charged him as a man of GOD, to forsake these things, 1 Tim. 6. 11.

3. Because the blessed *Apostles*, though they had extraordinary abilities for the Ministerie; yet they gave themselves wholly to prayer, and to the Ministerie of the Word, and thought it no reason, to leave the word of God, and serve tables, Acts 6. 4. that is, to take care for the poore, as the Deacons did, appointed thereunto afterwards; would these holy men then have employed any time, in other secular affaires, which held the care of the poore to be such an hindrance to their preaching and praying?

4. Because in the ordination of Ministers, they all are earnestly exhorted to forsake, and set aside all worldly cares, and studies, and at much as they are able, to apply themselves wholly to this one thing, and to draw all their cares and studies this way, and to this end (to wit) to their spirituall vocation, and to give themselves wholly to it.

5. Because in the consecration of Bishops, there is not one word of liberty this way, but exhortations and prayers made onely for executing the office of a Bishop, which he promiseth to doe, by the grace of God, by the help of God, God being his helper, which they very faithfully performe in being civill Magistrates, and sitting in the seat of justice to heare temporall causes;

ses; that they may learne to know, how to wield two
Swordes, the spirituall and temporall as the holy *Popes*
of *Rome*, their Fathers have done.

6. Because this their course agreeth very exactly
with Saint *Paul*, warning to *Bishop Timothy*, that hee
should attend to reading, exhortation and Doctrine, to
meditate on these things, and to give himselfe wholly to
them, and to continue in them, 1 *Tim.* 4. 13. 15. 16.

7. Because they have very much spare time from
their studies, and diuine duties, as knowing themselves
able Teachers, great Doctours, and that they should be
unto God a sweet savour of Christ: to them that are saved,
the savour of life unto life, and to them that are perished, the sa-
vour of death unto death, and because the *Apostle* saith
who are sufficient for these things? 2 *Cor.* 2. 15. 16.

POSITION 5.

*They need not preach often, but seldom, or never,
if they please.*

1. Because Saint *Paul* said *preachery is laid upon me,*
and *not chosen by me*, I preach as the Gospel, 1
Cor. 9. 16.

2. Because the same *Apostle* chargeth his *Bishop*
Timothy before God, and the Lord *Jesus Christ*, to preach
the word, and to be instant in season, and out of season, 2
Tim. 4. 2.

3. Because *Bishop Ambrose*, *Bishop Augustine*, *Bishop*
Chrysostom, *Cyril of Jerusalem*, and other one of the
ancient *Bishops*, also *Bishops* of later times, as *Bishop*
Hooker and *Bishop Ridley*, *Bishops*, and *Archbishops* of
Ireland preached once every day in the week.

4. Because preaching is the principall and chiefest
duty of a *Bishop*, acknowledged to be so by all sound
Divines,

Divines, witnessed by *Christ*, the great *Bishop* of our Soules, who spent his time in preaching day by day, and made it the greatest testimony of *Peters* love to him, to feed his *Lambs*, *Iohn* 21. 15, 16, 17. also manifest by *Saint Paul*, in his so frequent preaching, and in his so charging *Timothie*, as before, and in allotting double honour, especially to the *Elder*, that labours in word, and Doctrine, *1. Tim.* 5. 17. testified likewise by *St. Peter*, who exhorted *Bishops* and *Elders*; (they even he that was the *Bishop* of *Rome*, the great *Pillar* of *Christ*, if the *Romish* writers lie not) to feed the flock of *Christ*, taking the oversight thereof as *Bishops*, not by constraint, but willingly; nor for filthy lucre, but of a ready mind, *1 Pet.* 5. 1. 2. 3.

5. Because when a *Bishop* is consecrated, he is charged to take heed to teaching, and to be diligent therein, that he might save himselfe and them that heare him, and that the increase comming thereby might appeare to all men, and to become unto the flock of *Christ* a *Shepherd*, and not a *Wolfe*, one to feed them, and not to devour them, to hold up the weake, to heale the sick, to build up the broken-hearted, to seeke the lost, and to bring againe the out-casts. All this the *Arch-Bishop* begs of *God* for him, and desires the *Lord* to endue the *Bishop* with his holy spirit, that he may preach the word, and bids him take the holy spirit, and to remember to stirre up the grace of *God*, which is in him, by imposition of hands.

6. Because *Father Latimer* said, the very *Divell* himselfe, and not *God*, set up the state of unpreaching *prelates*; and if they preach not, saith *Thomas Becon*, it is an evident token that *Christ* sent them not, but *Antichrist* and the *Divell*.

7. Because the very Councell of *Trent* set this down for a truth, that the preaching of *Gods* word was the principall part of a *Bishops* Office; adding many words to shew the necessity of their preaching. And therefore the

Abusing Gods
name by steaming
to pray, for that
which never is
intended.

the position is as true, as lead is Steele: That *Bishops* need not preach but seldome or never, as it pleaseth them.

POSITION 6.

They are Priests and may so bee rightly called. Though they be Bishops, yet they forget not their Priesthood, but will be called Priests.

I. **B** Because the *Scriptures* of the *New Testament* have given them their names, befitting their Office: which men may not vary from to miscall them by another name, not befitting their function: we may not presume to speake otherwise of *Gods* Ministers, than he hath taught us to call them: except wee thinke we can better know how to impose names on them, than hee himselfe, wee may not in such cases presume above that which is written: 1 Cor. 4. 6.

2. Because when *Christ* ascended up into Heaven, and gave gifts for the Ministerie, Eph. 4. 11. the *Apostle* mentioneth what he gave, but among these neither a Priesthood nor Priest, hee nameth *Apostles*, *Prophets*, *Evangelists*, *Pastors*, *Teachers*, and elsewhere *Bishops*, *Rbt.* 1. 1. *Tim.* 1. 7. *Tim.* 3. 1. 2. and *Elders*. 1. *Tim.* 5. 17. but no where put be the name of Priest upon any of them.

3. Because the name *Priest* often mentioned in *Scripture*, cannot in any acception of the name, bee rightly applyed to any one in the ministeriall function under the *Gospel*. for the name *Priest* is one of these sorts.

Either *Patriarchal*, as was *Melchisedech* before the Law, *Gen.* 14.

Or *Leuitical* under the Law, which God appointed by the hand of *Moses*, *Exod.* 28. 1.

Or *Diabolicall*, as were the Priests of *Baal*, and of *Ashtar*,

Jupiter, 2 *K.* 11. 18. *Acts* 14. 13.

O heathenish like, as the Priests of *Iordam*, 1 *King*. 11. 15.

Or the *Evangelicall* and *Spiritual Priest*, which is but one, *Iesus Christ* after the order of *Malchisedech*; such a Priest none may presume to bee, without heathenish presumption and high arrogancy.

Or the *Christian Priest*, in which sense every *Christian* man and woman is a Priest unto *God*, *Rev.* 1. 6.

4. B. cause the title of *Priest* was a name of divine Office from *God* under the *Law*, but under the *Gospel*, it is a lying title without the office. For there is now no Priests Office: for a Priests Office is to offer sacrifice, bloud sacrifice, but now under the *Gospel* after *Christ*, no such sacrifice to be offered: And wee all doe acknowledge and have taught hitherto.

5. Because now it is the *Papish* name of the *Romish Masse Priests*, put upon them by the *Babylonish* Seat of *Rome*, that great *Whore*, the Mocher of *Harlots*, and abominations of the Earth, *Rev.* 17. 1. 5. out of which we are commanded to come forth, *Rev.* 18. 4. both from their idolatrous wordes, and idolatrous workes.

6. Because its much dishonour to *Gods* holy Spirit in his holy *Apistles*, to leave the names yet downe in hisly writ. and to take up a name from the *Whore* of *Rome*, and put it upon the Ministers of the *Lord Iesus*.

Lastly, because we all professe to have renounced her, and therefore it is a derogation to our Church, a Church of *Christ*, to retaine a name of her idolatry, as if still we either were her slaves, or had a mind to become so. For now of late the name Priest is so extolled, as the *Elders*, of *Ephesus*, 2 *Th.* 2. 17. must in the pulpit bee againe and againe called Priests, as if the name of *Elders*, *Presbyters* given by the holy *Ghost*, and they made *Overseers* of the flock, were too base, except it should be turned into the name of *Romish Priests*, for other Priests by office there are now none. Thus with impudent

dent boldnesse is the holy Ghost controlled; and able to speake after the *Romish* fashion, to bring us backe to that *Whe* againe.

POSITION 7.

They stand for, and doe maintaine all Ceremonies upon very good grounds.

1. **B**ecause they cannot bee knowne whence they be, without these *Romish* crickets, for without their Lordly standing, and these their Ceremonies the Mother *Rome* would soone be forgotten.

2. Because they were first brought in by that bloody Monke *Anselme*, the *Arch-Bishop* of *Canterbury* who dyed them in the blood of the Monks of *Canterbury* which red scarlet colour they have kept ever since: for many Ministers have beens cruelly dekt with in witnessing against these, suspended, excommunicated, deprived, and imprisoned. And therefore Ceremonies laid in this scarlet dye in graine: a colour very costly, its no matter, that they are held at so high a price by them, and not valued at so low a rate, as they be by others.

3. Because they say no Ceremonies, no *Bishops*, therefore just cause they have to stand for them, to keep their standing, and Ceremonious observances, though with much offence, of which they take no care: for they find it written, *Write to them by whom offence cometh*, *Mat. 18: 7*.

4. Because there was a time in the *Apollon* dayes, when there was *Bishops*, *Elvers*, and yet no such Popish ceremonies, nor pope-like *Bishops*.

5. Because the religion and Gods pure worship and service can stand well without them, as in other reformed Churches.

6. Because godly *Bishop Hoper* withstood them for a time, and desired to be discharged of his *Bishoprick*

rather than to use them, wherein hee was opposed by *Arch-Bishop Crammer*, and *Bishop Ridley*. (but when they were out of their Rocks) they did judge him to be wisdom in him, and simplicity in themselves, for urging him to the use of them.

7. Because they have beene nothing else but snares, and traps unto many Godly Ministers, laborious men in the Lords Vineyard, scourges in their sides, and thornes in their eyes, and heavy burthens to them, for they find it written, that the Scribes, and Pharisees did bind burthens grievous to be borne upon the People, and laid them on mens shoulders. *Mat. 23. 4.*

8. Because if they hold them as necessary in themselves, they have no authority from God to impose them so upon mens consciences, and it is against their faithfull promise made at their consecration, which was to maintaine (as required of necessity to salvation) nothing but that which may be concluded, and proved out of Scripture.

If they hold them in themselves as things indifferent, yet in the practise and imposing of them, they answer not to the rules prescribed for the use and practise of indifferent things.

For indifferent things must be,

1. Not onely lawfull, but 2. expedient, convenient, and profitable; *1 Cor. 6. 12.* 3. making for peace; *Rom. 14. 19.* 4. for Charity, *Rom. 14. 15.* 5. done to the edifying of one another, *Rom. 14. 19.* 6. *1 Cor. 10. 23.*

Which is, that we may more and more grow up in CHRIST, and be strengthened in our faith, and become better.

7. Done *decently*, and in order; *1 Cor. 14. 40.* That is, as it becometh the House of God. *Decently*, that is, agreeable to the pure worship of God, without vanity, superstition, and Spirituall sickness. *In Order*, that is, without confusion, in a setled course, for a holy Assembly. (7) Done to the glory of God,

This rule they onely make use of, when all the rest are of like authority, divine, and Apostolical, and de-

For a holy Assembly. (7) Done to the glory of God,

Cor. 10. 31. tending to set forth the *Lead*, either in *deared by the* his titles, attributes, word, worship, and workes; by *same Apostle,* all which, *God* is *knowne praised,* and obtaineth glory. *which they take*
 (8) That the use be without offence, whereby a Brother may stumble, or be offended, or made weak. *in which of, and*
14. 21. by being made to do those things with a doubting, and so with a wounded conscience, and thus hee *carving to stand*
singeth, Rom. 14. 23. and is made to perish. 1 Cor. 8. 11. 1 Cor. 8. 12.
 For they find it written, *what is that to us, see they is that.*
Mat. 27. 4.

9. Because our Saviour *Christ* stood not upon idle Ceremonies, nor imposed any upon his Disciples, but rebuked the Scribes and Pharises, as Hypocrites, for their strict observation of such things as they had devised and taken upon them to observe. *Mat. 7. 29.* So it's Pharisaeall to devise and undertake to observe of themselves what *God* never commanded.

10. Because *Saint Paul* would abstaine from the use of indifferent things all his daies, lest hee make his Brother to offend, *1 Cor. 8. 13.*

Lastly, because *Saint Paul* telleth them, that by using things indifferent wee are not the better, and by not using them are wee the worse, *1 Cor. 8. 8.* but they by making others to use them, (who are not perswaded of the Lawfull use thereof) they sinne against their Brethren, and so against *Christ*. *1 Cor. 8. 12.*

By all these reasons have they not very good cause to maintaine, to defend, and urge, with great violence, the use of these so pious and needfull Ceremonies, so much tending to peace, edification, and *God's* glory? He must be very blind that cannot see what truth, clarity, edifying, convenience, profit, and glory, cometh to *God*, where these Ceremonies be urged.

POSITION. 8.

They judge it necessary that whatsoever is amiss in the Church, should be carefully and speedily reformed, and this is evident to all.

1. **B**ecause they refuse to heare and receive any complaints against their Courts, and devise which way to vex those that clearly informe against their unlawfull proceedings, and illegall courtes.

2. Because they stop the way and passages of all reformation, by withholding the meanes which should do it; by making the supremest in authority believe, that there needs no reformation towards the better part, except it be by innovations, to draw back to the Mother Church of Rome: By reproaching such with hateful names, who labour for a reformation of abuses.

3. Because they or their Chaplaines doe with all strength, by their best learning, either excuse, or defend every thing, which is justly found in fault within their government, in their manner of governing, in their Ministry, in their Ceremonies, and prescribed service, or what else so ever needeth any reformation.

And why they set themselves to be such ready reformers, is, for these approved reasons.

1. **B**ecause they hold it policie to amend nothing, lest they should grant something to be amiss, and so gratifie such as have a long time earnestly desired, and endeavored, by word, by writing, and by sufferings much, to bring them to it, and would heartily praise God to see all things in better order, for the good of Gods Church, and the praise of his Name, and peace of his People.

2. Because they know the Northern wind hath blown that way, suddainely arising as a storme, whilst they set saile toward the South-East in a calme weather, fearing no such tempest.

3. Because they read that albeit *Christ* found fault with the corruptions, and superstitions in the Jewish Church, yet the corrupted high Priests, Chiefe Priests, learned Doctors, Hypocriticall Scribes, and Pharisees, would run their owne way, and amend nothing; but plotted his death, as the *Evangelists* shew. And therefore why should these our Reverend *Fathers* amend any corruptions at the motions of *Christs* servants.

4. Because the unholy Pope, and his heathen-like Prelats at *Rome*, did never hold it fit to make any alteration in their *Babylonish Synagogue*, further then they were enforced, and when they seemed to goe about it, they like cunning craftsmen in their Trade, did it with such caveats and cautions, (whilst their *Traine* counsel) as all that which they did, was as good, or little better then nothing.

5. Because (it may be) they hold that an *Earthquake* cannot decline nor be corrupted by the evils of times, for that they read how our *Saviour Christ* had sometime against the Bishop in the *Assian Church*, against the *Epheſian* Bishop, for losse of his first Love, against the Bishop of *Perge*, for suffering the Doctrine of *Balaam*, against the Bishop of *Thyatira*, for permitting wicked *Isidore*, a false Prophet, his fornication, and idolatry; against the Bishop of *Sardis*, for resting more upon a name or fame, then upon the truth of Religion; and the power thereof, against the *Laodicean* Bishop (that had such a high conceit of himselfe, as might make him matchable with the most of our Reverend *Prelats*, even the highest in the order) for his loose and lukewarmnesse.

Lastly, they are very indifferent which Religion taketh place, whether *Protestant* or *Papist*, so they may

may enjoy their Lordly dignities and dash out the brains of *Calvin*, and that *Gravian* Doctrine, that Presbyterian Raskal, as our highell Reverend *Father*, in his wisdom and rayling zeale called him.

POSITION 9.

They may very well rule by their sole power alone.

1. **B**ecause they find it written, that two is better than one, the one to lift up the other, if one happen to fall: but woe to him that is alone. *Ecc. 4. 9. 10.*

2. Because they forget not how King *David* in bringing up the *Ark* would have all the chosen men of *Israel* with him, *1 Sam. 6. 2. 1 Chro. 15. 3.* and how King *Hezekiah* would for keeping the passcover consult with his Princes; and the congregation in *Jerusalem*, *1 Chro. 30. 3.*

3. Because our *Saviour* said, tell the Church, *Mat. 18. 17.* which Church consisteth of more then one, at the least of two or three, *verse 20.*

4. Because we read that at the ordination, not any one of the *Apostles* would ordaine *Deacons* alone, but, said jointly, whom we may appoint over this buisnesse *Acts 6. 3.* Nor did the *Apostle* Saint *Paul* ordaine *Elders*, but with *Barnabas*, for its said they ordained *Elders*, *Acts 14. 23.* And the imposition of hands was by the *Presbytery*, *1 Tim. 4. 14.*

5. In the act of excommunication, casting out, and receiving in, Saint *Paul* would doe neither of himselfe, but, with others gathered together, *1 Cor. 5. 4. 1 Cor. 16. 8. 10.*

6. In making decrees and Canons for the Church, the *Apostles* would not doe it alone, but with the *Elders* also *Acts 15. 22. 23.*

7. Because

3. Because its without all example in temporall government, in the handling of temporall matters, which are not of so high a nature, as spirituall, as every one doth willingly acknowledge: for Kings have their Counsels: and wee shall find, that no temporall court is there in this Kingdome of the higher sort, where the authority doth rest in one onely person; but the principall person hath either Colleagues or Alicesours.

The Chancelour of England hath an Assistant of twelve Masters of the Chancery

The Kings bench, Common Pleas, and the Exchequer are benches of a certaine number of Iudges.

The Exchequer Chamber hath the Lord Treasurer with him, and with him joyned the Chancelour, and Barons.

The Lord President in the Marches of Wales, and in the North have their Councils.

The Master of the Wardes hath a Councell of the Court.

So hath the Chancelour of Duchies a Councell of Court.

The Star Chamber is an Assembly of the Kings private Councell aspersed with the Lords Spirituall, and Temporall.

Now if no one be fit to be alone in Civill Courts (except Bishops, be neither faulty, nor subject to bee faulty) the Bishops are not to be alone in their jurisdiction, and Ecclesiasticall Courts.

POSITION. 10. *Their high and crying so lawfull, they all obtaine by very lawfull meanes.*

1. **B**ecause they preach to please, for they find it written, *If I please men I should not be the servant of Christ.* Gal. 1. 10.

2. Because they follow the time, at the readiest way to preferment, observing what is acceptable to great ones, and avoiding what may offend them, because they find it written of some chiefe Rulers in the Jewish Church (who knew and beleaved more then they would manifest) that they loved the praise of men, more then the praise of God, *Iohn 12. 43.*

3. Because when some have not beene able otherwise to prevaile, they have offered monies; because they find it written, that Offers have beene made by one, a Divell, to Iesus Christ, *All this will I give thee, Mat. 4. 9.* and by another, a servant of the Divell, *Simon Magus*, offering to the Apostles money to have the gift of the holy Ghost, *Act. 8. 18, 19.*

4. Because they greatly extoll the dignity of Lord Bishops, by writing for it, by preaching aloud for it in high places; and cannot or will not otherwise beleve, but that they bee such *discreet* Lords *and discreet* for they find it written, *how can ye believe which receive honour one from another, and seek not the honour which cometh from God alone? Iohn 5. 44.*

Now all these so lawfull meanes, they use, because they would be knowne to come with no greedy desire to such honour. And therefore before their consecration, they hypocritically refuse it three times; because they have either read, or heard of, as it hath bin told them, that

that really; and in earnest, some ancient Bishops have had Bishopricks forced upon them against their wills, as had Saint Augustine, Ambrose, Athanasius, Gregory Nazianzen, Father and many more; some utterly have refused, and by no persuasions would take diverse great and wealthy Bishopricks, as, one Ephraim Syrus, Nylanus, and Saint Bernard, who did refuse the Bishoprick of Genes and Millaine, as also did, Adrian the Arch-Bishop of Cambray, with others more; but more foolish they, for their examples shame none now, or very few, to seek greedily after Bishopricks, and to use such blessed means as are afore mentioned, to obtaine them. For they find it written, *that in the last dayes men shall be leuys of their own selves, covetous, and so forth.* 2 Tim. 3. 1, 2.

POSITION II.

They may not forsake Christ so wantonly, nor his Ecclesiastical standing.

1. Because they read the commandment, *Thou shalt forsake all, and follow me, and thou shalt be my Disciple.* Mat. 23. 13.

2. Because Christ hath said, *every plant which my heavenly Father hath not planted, shall be rooted up.* Mat. 15. 13.

3. Because they know that to forsake him, loseth wealth, honour, and pleasure, and they find that Christ's Disciples forsake all to follow him. Mat. 29. 27. And also voluntarily left his honour and the pleasures of home, as hee came to seeke of Christ's people of God, Heb. 11. 25, 26.

4. Because they find it written, *that for many shall be the things which shall be done, but these things which shall be done, shall be done.* Mat. 23. 23.

5. Because they are taught a good lesson by Saint John saying, *love not the World, nor the things that are in the World, (that is, the lust of the eyes, the lust of the flesh, and the pride of life) if any man love the world, the love of God the Father is not in him,* 1 John 2. 15.

See Tim and
Tit. unbish.

6. Because they read, or may read, of very many *Bishops*, in former times, who voluntarily renounced their places, not onely *Bishops* in other Countreies, but ours here in our owne Nation; as of foure *Arch-Bishops* of *Canterbury*, foure of *York*, two of *London*, two of *Lincolne*, two of *Cowenry* and *Litchfield*, two of *Worcester*, three of *Rocheſter*, and others to the number of 37. or 38. *Bishops*; *Patrick* a *Bishop* of *Rocheſter* left his place and turned a *Schole-Maſter* all his dayes. *Father Laximer* gave over his *Bishoprick* of *Worceſter*, and blessed *God* that gave him that grace to reſigne it, and to make himſelfe a *quondam Bishop*.

But when our Reverend Lordly Fathers thinke on theſe, they oppoſe Lordly *Diſtreſſes*, a better example for them to follow. For hee (as they doe) loved to have the preheminence, 3 Iohn 9. and they looke upon hundreds of others, more worthe imitation, wiſer men, who learned the words of our *Saviour Chriſt* without booke, *The Children of this world are wiſe in their generation, then the Children of the light,* Luke 16. 8.

7. Because they know that this Lordlyneſſe, and their ſecular employments, hinder greatly the ſpiritual function, and almoſt quite taketh them off from it, as the *Kings* of *Danmark* and *Sweden* found to be true, and as wee find it, if wee will judge right, and as the now moſt reverend *Arch-Bishop* of *Canterbury*, acknowledgeth in his dedicatory *Epistle* before his late published booke, that by ſuch occasions he was made too much a ſtranger to his Booke.

8. Because they know, what great good they may do to ſettle peace betweene his *Majesty* and his Subjects, and prevent much evil, which may fall out upon both Nations;

Nations; if they would freely and truly confesse these three things.

1. That their Lordly standing is not *jure divina*, but an humane invention, as hath bene heretofore acknowledged by *Bishops*, by holy *Martyrs*, learned *Doctours*, in this our Church.

2. That true religion, with the saving knowledge of *Christ*, might be more propagated, Gods holy worship more purely preserved without them, then with them, as the Church of *Scotland* hath found true by experience, and doth testifie as much.

3. That the Civill estate, may bee most peaceably governed, and Monarchicall government made to flourish in piety, and plenty without their great Lordships. If the Cathedrall great revenues might be employed to the training up of young Divines, and thence Pastours chosen when places are void in Parishes: If *Bishops* Palaces might be for Schooles of Learning, and the Temporalities, bestowed to the maintenance thereof, and other pious uses, as by the wisdom of the state in *Parliament* should be thought most fit, among other godly acts, to help to enlarge the maintenance of many poore Ministers, who have livings of very small value, of only ten pound or twelve pound per annum, and some no more *numerous persons*, out of which they pay Tenths and Subsidies; yea and some where, at a new *Bishops* entrance they pay him a benevolence, the tenth of their poore maintenance, which their gracious good Lordships will not requite one penny off.

POSITION. III.

No Bishops; no King; this is undeniable.

FOR they support the Thrones of Kings; this is an undoubted truth: the reasons are very manifest.

1. Because its said in *Exod. xv. 12.* that the *horses are in Kings*, which receive power as *Kings* in the *house of the Beast* as *princes* in *glorie*.

2. Because they reigne as *Kings*, without the *Kings* for.

1. They keepe their Courts, and Visitations without speciall licence under the broad Seal.

2. They print Articles upon their owne authority, and minister oaths upon them.

3. They send out proccesses in their owne name, and many other things they doe, contrary to the Statutes of the *Land*, as hath by some learned in the *Law* bene-
fically proved; by which they doe rule over his Majesties good Subjects contrary to his Crowne and Dignity.

3. Because *Kings* may very well and safely reigne without them; for

1. The *Roman Emperours* did reigne a long time before there were any *Lord Bishops*.

2. *King Laune* here the first Christian King reigned without them; and it was hee that made some *Bishops*, some *Arch-Bishops*, and not they him a King.

3. *Princes*, dukes, and others *States* did reformed Churches doe subill without them, and cannot *Kings* be *Kings* without such *Lord-like Bishops*? they may if they have but eyes to see it.

4. As spirituall Lords, they have nothing to doe in *Civill* causes, and as they be *sworne* by their *Temporallties*, they be made so great *needfulness*, to see in *superfluities*; and why should they supply the place of *Temporall Lords*? Is it not to the *temporall Lords* very disgracefull? yea is it not very ominous to a Kingdome? And this happeneth, because against the holy order of *Passions*, and against *Christ*s owne words (*is shall not bee so with you*) they have lined up to be *Princes*; busying themselves as *busie-bodies* in great affaires, which concerneth neither, becoming *ill Counsellors* where they be, to the detriment of both Church and State, for they

are left of God to themselves, because they leave their sacred calling, as if it were too base for their high minds, and deep reaches in State business.

4. Because *Christian* the third King of Denmark, our Kings great Grand-father by the Mother side, rooted out all the Bishops of his Kingdoms in one day: as annoyance to the State; and have been kept out now hitherto fully an hundred yeares; So as here, is a King, and no Bishop; and in Sweden, as I take it, no Lord Bishops; and yet there is Sovereigntie authority.

5. Because our King, as King, hath no dependency of Bishops, but is over them; and they his Subjects, they depend upon him, and if they assume not their power, they have their Episcopall authority and jurisdiction from him, at whose pleasure they fall of his Majesty's pleasure to disannull their authority, and to call them out of office.

Position 1st

They stand wholly for a lazar, & greedy minister, and godly ministry.

First, For a lazar.

For they have greatly pestered the Church, by

1. In making many bare reading Ministers, to bee Curates, and too many to bee in the rooms of Pastours, for they know well, that a Pastour must beare much 1st Th. 5. 2. as they say in his ordination, and then give him authority to teach, they leave out all Gods word, that they are blind and darke dogs, *Eph. 4. 18.*

11. In collating them to be so continually for they know where there be, the people are as sheep without a Shepherd, *Mat. 9.* neither are they ignorant of this which *Salomon* saith, where there is no wisdom, the people perish, *Pro. 11. 13.* nor of *Christ*'s speech, *I shall find less the blind, for I pull into the ditch.* *Mat. 23. 14.* reformed

reformed Church in Christendome are such, but here, and in the *Antichristian Synagogues of Sathan*.

3. In not consulting about meanes, and using the same to remove this so great a plague to the people, and to prevent it for the time to come.

4. In never rebuking their slothfulnesse, no nor in the younger men, nor stirring them up to get knowledge, for to instruct the people,

5. In putting downe such divint exercises, as have bene used heretofore, when Ministers met and handled one, and the same piece of *Scriptures*, the youngest beginning, and so successively to the Eldest; some grave Ministers being chosen as chiefe for the time; all this done publikely, and then in private, if any thing were needfull to be advised upon, or any mistake, to deliver their judgements upon it, and so appoint another day for the like meeting once in a fourthnight, or once a month; which exercise did much good to many, and continued in some market Townes heretofore very many yeares.

6. In comforting these blind *Guides*, by preferring prayer before preaching and common service to be such, as people should rest therewith satisfied, especially if they have their quarterly Sermons.

e. For a Grave Ministry.

Because they admit many too young men into the Ministry, if of any degree in Schooles, if they can answer some few questions in *Latine*, and can speake upon some text, it may be an houre before them, having penned it after their best hability, though they be very ignorant in the *Scriptures*, and little acquainted with the studie of Divinity; for in admitting of these they know what Saint *Pauls* Canon is, hee must not be a Novice, least hee be puffed up in pride, and so fall into the condemnation of the Divell, 1 *Tim.* 3. 6. and they also know that youth is subject to be despised, 1 *Tim.* 4. 12. that many of these are vaine youths, getting in to be some idle Curats, and giving themselves to liberty, till they enter into

into the bond of marriage; and the next bond following after, which is beggerie, and a burthen of children, a great disgrace to the Ministry.

For a faithful Ministry.

1. For that they are content that many teach negligently, but now and then, some not once a year, some once a year, some quarterly, some monethly, and some once in a fortnight, because they read that amongst the Jews, in the Synagogues every Sabbath day was preaching.

Acts 15. 35. It was Christ's custom to preach every Sabbath; *Luke 4. 16.* and the *Apostles* in the Jewish Synagogues; ancient Fathers used to do every Sabbath, *Christ will that ye to pray to find Labourers into his harvest.* *Mat. 9. 38.* yet all this may be said now, because they find it written, *my people are destroyed for want of knowledge; because they have rejected knowledge: I will also reject them, that they shall be no priests unto me: for they have forgotten the Law of the Lord, I will forget their iniquities.* *Isaiah 52. 1.*

2. They themselves (the most of them) are evil examples, for they lay aside preaching for the most part, as if it were either no part, or the least part of their doctrine.

3. Though in ordaining Ministers they charge upon them this duty, and have made a Canon for a licensed Preacher to preach every Lord's day; yet is there no enquire after Ministers negligence herein, no calling them to their Courts, no admonition, no suspension, nor any other censure upon them for the same. Because they read that *Paul* did not neglect to charge *Timothy* to stir up the gift in him, and to study hard and to preach diligently. *1 Tim. 4. 13. 16.* *2 Tim. 4. 1. 3.* and the same *Apostle* charged the *Elders* of *Ephesus* to looke to their flock, over which the holy *Ghost* had made them *Overseers.* *Acts 20. 28.* and willed the *Corinthians* to charge *Apollos* as he headed the *Ministry* which he had received of the Lord, to fulfill it. *Col. 4. 14.*

but

E

4. But

4. But unto diligent Ministers, they have a special eye, especially if they find the least failing in conformity, or not wholly conforming to all their late innovations: though in their Sermons they preach nothing, which may in any way disquiet the peace of the Church, either for doctrine or discipline, but rebuke the sinnes of the times, condemned by Gods Law, and the Statutes of the Land, and the very Canons of Bishops.

For 1. They find it written, how *Ahab* hated *Elijah*, and *Achishaiah*, and how the false *Prophet* smote the *Prophet*, because he rebuked their flatterings of the King, and the rest of his companions, telling the King the truth, as the King found it, *1 King. 22.*

2. They also find it written, how the high Priest of *Bethel*, *Ahasiah* found fault with *Amer* for preaching in the Kings Court plainly, and made a complaint against him to the King, *2 Kings 7. 10.*

3. They are not ignorant of the troubles of the faithful *Prophet* *Jeremie*, how the wicked *Priests* conspired his death, *ea. 26.* and he was informed against to the high Priest, and was called by a false *Prophet*, and was *ea. 29. 26.* whereupon he was smitten, imprisoned, and set in the Stocks, and all was, because hee preached against wicked *Priests*, wicked false *Prophets*, the wicked high Priest, and against the superstition, and idolatry of the times, for which great wrath came upon them, the sword, famine, and captivity.

Lastly because they find it written, that *Christ* forvalde his faithfull Servants should be put out of the Synagogue, he delivered in the Countsell, to her scourge, *Mat. 10. 17.* 18, and judged worthy to die, *psa* and those that killed them, would think in themselves they should do God good service in so doing, *Iohn 16. 2.* which was Saint Pauls mind before his conversion, *Acts 16. 9.*

Hence is it that there is such crying, such suspensions, such punishing of these sons of Ministers, if any wicked fellow will but inform against them; you know will

send

send to lie in wait to catch them, in their wordes, because they read the *Scriba* and *Pharisee* did so with *Christ*, *Mat. 22. 15.*

Thus wee see how they encourage diligent Ministers, and what enemies they be to the idle Ministers, Non-residents, and Plurallists, being all faithfull men to them, but not of God, in their flocks.

Their standing for their very much is sufficiently manifest, for the Ministers that bee wholly conformable, that can preach for Ceremonies, that can say some thing for *Lord Bishops*, what can bluster out wordes against such a defence of information of abuses, to these they are exceedingly favourable.

1. Some of these have leave to vent their *Arminianism*; for they know *Saint Paul* (saith the *Episcopos*) that there should arise up from among them Teachers of perverse teachings; *Acts 20. 29.* They read how the *Bishop of Poynton* was faine to suffering the doctrine of *Salomon*, and of the *Nicholaitans*; and the *Bishop of Thetford* was reproved for suffering *Immoral* to teach and seduce the people; *Revel. 1. 16. 20.* For these such heresies that were which were approved may be manifest amongst us; *1 Cor. 11. 22.*

2. Other some of these so conformable, they suffer to enter the gates of the *Sanctuary*, for they find it wisdom to have him to this *Episcopos* day, for fully complaining of such irregularities and defiling the flesh, walking about with such a *disputable* *1. 2. 3. 4. 5.* as sensuality, having such a *spirit*, *verse 19.* men of loose life, and such wee have frequenting Tavernes, Inns and Alehouses, drinking till some be drunke, falling to quarrelling and sometimes to fighting; for they know its written, that a Minister is to be vigilans, sober, of good behaviour, not given to wine, no brawler, no striker, *1. 2. 3. 4. 5.*

3. Some other of these so conformable, yet of an

1. Write to the
Lord Archbishop,
in his Epis.

other temper, they beare with all being (as one of them-
selves complain) avaritious and ambitious, in heap-
ing together Benefices and promotions, neglecting to
discharge their dutie; either by their owne persons, or
by entertaining or providing able and sufficient Curates;
for they find it written, *these worldlings are greedy dogs,*
never having enough, which looks so their own way, and
everyone of them to their own gain, *Esey 56. 11.* And
they find it complained of by Saint Paul, that all seeke
their owne, and not the things that are Iesus Christ;
Phil 2. 20. and the same Apostle tells them, *that they*
should not be worldly minded, nor given to filthy lucre, but
as men of God to shun these things, *1 Tim. 6. 12. Tit 2. 7.*

Yet these three sorts of godly Ministers (and that in great number) are nourished up in the bosome of our Church almost, if not altogether without controule.

For they know all these three sorts to bee for their Lordships, their standing is secured by being over blind, prophane, worldly and popishly affected Ministers. Then they trouble not, for they read that the zeale of the Bishop of Ephesus would not permit him to suffer those that were evill; Rev. Ch. 2. These keepe people in ignorance & grounded stidle for superstition, sill-worship, popery if you will, and whatsoever deviled formes and gestures, their Lordships please to put upon them, yea the silly people devoutly make themselves of religion which marvellously pleaseth their good Lordships; for they know that these miserable sort of people doe worship as did the Samaritans, they know not what, John 4. 22. and that they may ride upon them, as Balac upon his soothsayers.

POSITION. 14.

They hate to flatter the King.

1. **B**ecause when they preach themselves, (as they ever doe in their Sermons) they preach before the King, but not to the King, but ever for the King.
2. Because they studie the King (as one of them said) and knowing what may best please, they frame their Sermons thereafter, for they read, how *Zadachab* the Arch-false Prophet of *Baal* with his companions, flattered *Ahab* in his intention to his ruine: *King. 22. 11. 12.*
3. If any other bee admitted to preach before the King,
 1. They either must be such as gape for preferment, knowing the high way thereto, and doe well understand themselves how to speake before Kings, for they have learned their lesson by heart, and can say it perfectly without booke, and without the feare of God, for they read, *prophesie unto us right things, speake to us smooth things, prophesie devotes, Esay 30. 10.*
 2. Or they be such of whom there is some jealousie; then their mens text and Sermon must be penned, or a premonition given them to be very cautelous for offeinding, for they read how the Messenger sent from King *Ahab* advised *Micahab* to doe as the false Prophets did, to say, as they said, and to speake good, *1 Kings 22. 19.*
 3. Or they be such (for all the fore warning) as will speake somewhat freely as an *Idiot*, (which is hardly ever knowne in our dayes) then *Adamas* the Priest of *Bethel* will take him to task, hee must be complained of to the King, be held unsufferable, be sent away with an inhibition, for they find it written in capitall letters, *Prophets nor priests may meddle in Bethel, for we will the Kings Commandment, and it is the Kings Law, Amos 7. 12.*
4. Because

4. Because wherethey find in *Scripture* any titles of Honour, and praise given to Kings, shewing what they should be, they apply them, to make the King believe, that every way he is such a one; Judge you that heare them preach, or read their printed sermon made before the King, for they find it written, *there is no faithfulness in their mouth, their inward part is very wickedness, their throat is an open sepulchre, they flatter with their tongues, Ps. 5. 9.* may it not bee said, they have learned out of *Job* not to give flattering titles unto men? *Job 32. 21, 22.* and out of *Saint Pauls* Epistles to speak as to please men, neither at any times to use flattering words, nor to seeke glory of men, *Eph. 2. 4. 5.* but in *Isa. 48. 16.* they have learned to have mens persons in admiration, because of advantage, *Jude 16.*

5. Because they teach the power of Kings to be unlimited; for they find it written, *that the Kings bear away not be lifted up, above his brethren; that he turn not aside from Gods Commandment, to the right hander or to the left, but so fears God, to keep his Law, as greatly to multiply in himselfe Gold or Silver.* Deut. 17. 17. 18. 20. for it is abominable to Kings to commit wickeddeeds, for the Throne is established by righteousness, *Psalm 128. 3. when the wicked are taken from before him.* Psal. 72. 5. And they may find it written, that when God did give his royall prerogative over his Law, it was ever for the good of his people, as all the examples in the Scripture doe manifest.

4. Because they allow not, that Kings should be found fault with, as doing any thing amiss, for they read how bold the Prophets were, at the Commandment of God to reprove Kings.

4. **Nathan and David**
 for his children, and now
 in Book 2, 23. 1. 1. 1.
Samuel and Saul
 in Book 2, 23. 1. 1. 1.
 5. **Ezra and Hierobiah**
 in Book 2, 23. 1. 1. 1.
 6. **Ezra and Hierobiah**
 in Book 2, 23. 1. 1. 1.
 7. **Ezra and Hierobiah**
 in Book 2, 23. 1. 1. 1.
 8. **Ezra and Hierobiah**
 in Book 2, 23. 1. 1. 1.
 9. **Ezra and Hierobiah**
 in Book 2, 23. 1. 1. 1.
 10. **Ezra and Hierobiah**
 in Book 2, 23. 1. 1. 1.

Therefore can they let sinne raigne in the mightie ones, without their reproofe; for they find it written, as a curse, *Thou shalt not be to them a reprovver* Exe. 3. 26. So he that is filthy let him be filthy still, Rev. 22. 11. for they are not full of power, by the spirit of God, to declare unto Jacob his transgressions, and to Israel his sinnes, as Micah did, ca. 3. 8. 12. and as God by *Esay* commanded, *Esay* 58. 2.

POSITION 15.

They greatly further the peoples knowledge in divine things bewailing their ignorance.

1. **B**ECAUSE they make such ignorant Ministers, and tolerate these sorts afore mentioned, to bee their Ministers.

2. Because they, as you have heard, countenance so much godly and painefull Preachers, whom they often displace, and put wicked ones into their roomes, their now daily practise.

3. Because Lectures are put downe by some of them, and wholly throughout their *Diocese*, with a thanks be to God that they have none within their jurisdiction, for they read how their Ancestours shut up the Kingdome of God against men, *Mat.* 23. 13. and tooke away the key of knowledge. *Luke* 11. 52. not entering themselves, but did hinder others that would have entered.

4. Because they make reading preaching, for they find in the *Levitic* Synagogue, that when the *Scriptures* were read, they had those that preached unto them, *Mat.* 13. 21. and 13. 35.

5. Because they (at least some of them) preferre for payers read, before preaching, holding prayers to be Gods service, and preaching no part of his service.

For

For that they may read, how preaching was ever before a set Liturgie, which came in 500. yeares after *Christ*, that *Christ* spent himselfe in preaching, hee sent his *Apostles* and 70 *Disciples* to preach, *Mat. 7. Luke 9. 2.* this was their principall worke. *Saint Paul* mightily advanced preaching, preached so, and charged it upon others with great vehemency, *1 Tim. 4. 1. 2.* Moreover they know, that preaching begets praying (*Rom. 10. 14.*) knowledge and faith, and all these graces in praying aight.

6. Because they forbid preaching in the afternoon; for they find it written that *Saint Paul* preached in the afternoon, *Acts 13. 16.* so did the *Apostle Peter* and *Iohn*, who went up to the Temple at the ninth hour, and there preached, *Acts 3. 1. 11. 13.* The ancient Fathers, *Augustine*, *Crisostome* and others, preached in the after-noon, and so doe the Ministers in all reformed Churches.

7. Because they appoint catechising in the afternoon, to put downe preaching; and such catechising as doeth no good to the rude and simple; for Ministers are ty'd to aske no other questions than are in the common Catechisme; and yet this kind many Ministers observe not, and are never questioned for it.

8. They permit not any to leave a reading Minister, nor an idle preaching Minister, when he takes no paines to preach, to goe to heare an other painefull Teacher, and consequently 1. The Preacher for his neglect shall passe without check, but he that goeth to heare shall be checked, and made to doe open penitence, and aske God for forgiveness.

2. Because *St. Hieron. Martin* said, in a *Paraphrase*, there was neither Statute nor Canon against it.

3. Because it is against the exhortation given in Baptisme which is to heare Sermons.

4. Because they know the people of the Law went to heare *Christ*, *Luke 5. 1.* and *21. 38.* and also *Iohn* the Baptist,

Baptist, and yet the wicked Scribes and Pharisees though they hated *Christ*, saying to the people hee is mad, why heare you him, *Iohn* 10. 20. they did not give the people to their Courts, nor made them to doe penance for it, nor made they any Lawes, nor Canons against going to heare others, then themselves, either out of, or in their Synagogues.

Lastly they hinder this going abroad to heare, for that they have read, how people cannot heare (to understand) without a Preacher, *Rom.* 10. 14. and they remember what the *Samaritanes* confessed, that hee could not understand what he had read without a guide, *Mat.* 23. 34.

Who is therefore so dull of understanding, that cannot discern hence very evidently what goodly ease these *disaffected Lord Bishops* have of poore mens soules, because they find it written, *that the mind without knowledge is not good*, *Prov.* 12. 2.

POSITION 16.

They have a speciall care, that God being a Spirit, should have a spirituall worship, and this only according to his written word.

BECAUSE they have framed a *Leiturgie* not out of Gods booke, but out of *Poopes service bookes*, to worship God by; for they had a *various Enquiry* us, saying, how did these *Nations* serve their Gods? even so will I likewise, then shall we doe as the *Land* thy God; but whatsoever I command thee, *Deut.* 10. 12.

2. BECAUSE they are content that the ignorant people say their service and prayers with, or after their *Books*, though they understand little or nothing; for they saie that we must pray with the spirit, and without understanding also, *1 Cor.* 14. 15. and also of the *Lord* commanding saying, *These people draweth nere mee with their mouth,*

(81)
and bow to the name of the second person the sonne of
God; and not to another; to bow to the Table, as an
Altar, to kneele at the receiving of the Elements, Bread
and Wine; which fornicie they more proude far to be ob-
served, than the Commandements of God, making peo-
ple beleefe (which know no better) that these be parts
of Gods service. For they find it written, *that there is a*
forme of Godliness, and yet many would deny the power thereof,
2 Tim. 3. 5. and that there is a shew of wisdom in will-
worship and humility, Col. 2. 23.
but God is a spirit, and must be worshipped in Spirit, Iohn 4.
24.

3. Because they bind in to such various outward
geniures, to kneele at one prayer, and stand up at another;
to stand up at one part of Service, and not at an other;
to bow to one name of the second person the sonne of
God; and not to another; to bow to the Table, as an
Altar, to kneele at the receiving of the Elements, Bread
and Wine; which fornicie they more proude far to be ob-
served, than the Commandements of God, making peo-
ple beleefe (which know no better) that these be parts
of Gods service. For they find it written, *that there is a*
forme of Godliness, and yet many would deny the power thereof,
2 Tim. 3. 5. and that there is a shew of wisdom in will-
worship and humility, Col. 2. 23.
but God is a spirit, and must be worshipped in Spirit, Iohn 4.
24.

4. Because they teach men superstitiously to serve
God; as thus;

1. To *forfeare* *confess* *God*, in that which bee haue not
forbidden, as to worke on a holy day even in harvest time, *Three grounds*
to marry in their prohibited times, to cate fast on some *of superstitious*
dayes; for they find it written, *that there is a shew of wisdom in will-*
worship and humility, Col. 2. 23. and they read, that meat commenda
us not to God, for if we eate we are not the better; and
if we can not, we are not the worse; 1 Cor. 8. 8. and to
forbid marriage and to abstaine from meats, are the
doctrines of Devils; 2 Tim. 4. 1. 2. 4. the Apostles
so find fault they know, *with such an* *old* *and* *humble*
our *attending* *perfection* *the* *using* *the* *of* *distances* *and*
rudiments *after* *the* *Communion* *and* *Doctrines* *of* *men,*
Col. 2. 21. 22.

2. To *doe* *that* *is* *forbidden* *God*, which be hath not com-
manded, as to bow to the name of *Isus*, to bow to the
Communion Table, as an Altar, to kneele in receiving
the Bread and Wine; to keepe dayes as holy dedicated
to Saints, to fast upon their Eues, and the like; for they

find it written, *who hath required this at your hands? Esay 1. 12. and in vaine doe yee worship me after the Doctrines and Commandements of men, Mat. 15. 9. Mar. 7. 7.*

3. To be perswaded, that God may be better served and his ordinances better set forth by humane additions, then by himselfe left them unto us; as to adde in baptising the Infant, the making of the signe of the Crosse, playing upon Organs in singing of Psalmes, the wearing of a Surplesse, and beeing in laying of service, with capes and other vestments to grace their worship; to have over the Communion Table a painted Crucifix, or on a Table a velvet cushion with a Crucifix curiously wrought, to stirre up devotion; also the setting up of great Candlesticks, with candles in them, and sometimes lighted; for they find it written, *that the Scribes and Pharisees of their owne heads rooke up and received many things, to hold, Mar. 7. 4. And that the Lord hath forbidden, to adde, or to take away, that which he hath commanded, or to diminish ought from it, Deut. 4. 2 and 12. 32.* They not forgetting the words of Ieremie, *They hearken, do not nor incline the eare, but walked in the counsels, and in the imaginations of their mine heart, and went backward and not forward, hardning their neck, and doing worse than their Fathers, Jer. 7. 24. 26.*

5. And lastly, because they doe not so much respect what God commands, as the observation of their owne Canons and Articles after which they examine how people frame themselves in serving of God. For they find it written, *that the hypocriticall Scribes and Pharisees, the blind Leaders of the blind did lay aside, and reject the Commandements of God, to hold and keepe their owne traditions, Mar. 7. 8, 9.* yea, they also know what Esay saith, *They have chosen their owne wayes, and their soules delighteth in their abominations, detestations, and drisfes, Esay 66. 3. 4.*

POSITION 17.

They preserve the Churches union, and what God requireth to be done, before their owne Lordly dignity, and what they themselves command.

1. **B**Ecause they can bee content, that the King and his subjects should be stradd, even to the shedding of much blood, if God prevent it not, rather then they will leave their *Royalties*. For it is written, the *Devell is come downe into the world, having great wrath, because he knoweth he hath but a short time*, Rev. 12. 12.

2. Because whosoever they bee, that doe reprove them, and doe discover their pride, tyranny, and Lording over God, in their thees their corrupting of Gods worship, their grosse flatteries of Princes, their opposing the power of true God himselfe, their cunningly suppressing preaching in part, and painefull preachers, their nourishing Arminianisme, unlesse the Gospel, hatching innovations to bring in poperie, after a slye fashion, to procure them to bee attached, imprisoned, and whipt, noses slit, set on pillory, their eares cut off by a common bloudie hangman, and to lie in severall prisons, that they might not have comfort one of another, for they find it written, that the high Priest *Pashur* imprisoned *Jeremie*, Jer. 20. that the flattering Sycophant *Zacharias* *Michaiab*, 1 K. 22. that the high Priests & chiefe Priests beat the *Apostles* Acts 5. 40. that they scourged & killed such as were sent unto them, Acts 23. 34. 37. yea also they procured *Christ* himselfe to be put to death.

3. They trouble men more for neglect of their Ceremonies, then for not preaching diligently, more for not bowing at the name of *Jesus*, then for swearing by the name of *Iesu*, the heart of *God*, and the blood of *Christ*.

Christ; more for breach of an *All Saints* day, then prophaning the *Lords day*; for that they find it written, as is before noted in the former position, that the *Scribes* and *Pharisees* stood more for the observation of their own traditions, and what they had taken up of themselves to use, then the holy *Commandments of God* like hypocrites as they were, *Mat. 23. 23.*

POSITION 18.

They be the greatest Annihilas, that the Church of Rome hath here amongst us.

1. Because they hold her to be the Mother Church, for they find her called the *Mother of Harlots*, and *Whore of the earth*, *Rev. 17. 1.*

2. Because they hold her a true Church of *Christ*, for they find it written, that *she is drunken with the blood of the Martyrs of Jesus*, and that *Christ* saide, *come out of her my people*, *Rev. 17. 6.* and *18. 4.*

3. They deny the *Pope* to be *Antichrist*; for they find it written, that *hee is the man of sin*, opposing, and exalting himselfe in the Temple of *God*, above all; *2 Thess. 2. 3. 4.* That he is that *Whore* and *Apollyon*, the King of the *Locusts*, *Rev. 9. 11.* That he is the beast with two harnes like a *Lamb*, but speaking as a *Dragon*, *Rev. 13. 11.*

4. They lead the way unto *Papery*, for they magnifie the name *Priest* more than before, they call the Table an *Altar*, they bow to it very lowly, painting *Cruccifixes*, setting up *Candlesticks*, and somewhere doe burne *Candles*, ensignes of *Papery*, preaching the necessity of confession to a *Priest*. For they find it written, *They are become backsliding*, *Hos. 11. 7.* *They were backward in their former dayes*, *Jerem. 7. 24.* Saying, *I will go after my lovers*, *Hos. 2. 3.*

4. Because they uphold the *Romish Hierarchy*, & *Prelatical Church* and government in all the dignities, and

and Officers from an *Arch-Bishop*, to the Apparator, Their Courts and proceedings therein somewhat like, in not a few things, to *Rome*; their habit, their ceremonies, superstitious gestures; the name of *Priests*, *Monks*, *Sacrifices*; Their cathedral service much like the *Romish*; and withall a dumb and unpreaching ministerie, bred up in the Church of *Rome*, for they find it written, *that all the world wondered, after the death, worshipped him, saying, what is like unto him; who is able to save with him?* Rev. 13. 3. 4.

3. Because they suffer *Priests* and *Levites*, not onely to be, but also to encrease in the Land, against the Law of God, and the Lawes of this Land, they seek them not out, they call them not before them, they having them in their hands, use them very kindly, otherwise then they do many of Gods Ministers; for they find it written, that the high *Priests* *Pashur* and *Zephaniah* regarded *Sheraiab*, and other false *Prophets* more then *Jeremy*.

4. Because such as fall away to that *Mocking Rome*, are very gently dealt with, for feare of offending them, and as for known Church *Peccators*, they can friendly entertain them; for they find it written, *they strengthen the hands of evill doers, that have done much from his wickedness*, Jer. 13. 14.

7. Because they suffer popish bookes to passe, and popish sermons to bee preached without controule, for they find it written, that Letters have beene sent by false *Prophets*, *Tit.* 19. 25. and Teachers, *1 Thess.* 2. 2. and have beene permitted to preach, and prophesie.

8. Because they cannot endure, so much as an Almanack having in stead of popish Saints, put into it the names of *Martyrs*, who first were blood in dedication of popery; but the *Commissioners* for *England* bee appointed in the high Commission Court, for they find it written, *that they strengthen the hands of evill doers, that have done much from his wickedness*, Jer. 13. 14.

They will not call them *Martyrs*; but doe. *Hayes* may in great call them *Prophets*, schismaticall hereticks.

9. Because

9. Because the Papists dare lodge neere them, where the Mother Churches, the Cathedralls bee, and never appeare in their Courts: for who ever saw a Papist cryed openly to their Courts, and for neglecting, yea refusing to come to the Church, to be punished, made to doe penance, or if not, to be excommunicated, aggravated and pursued to an *Excommunicatio supiendo*?

10. Because no Kingdome or State (where Lawes are enacted against them) is so troubled with Papists, and those seeds-men of *Antichrist, Priests and Jesuits*; as ours is, where their good Lordships be.

POSITION 19.

They abhorre all them of Idolatrye.

BEcause our Church disallowing consubstantiation, and transubstantiation, and acknowledging the Elements *Bread and Wine*, to bee creatures, yet they bow to, as they call it the Altar, not onely when the Sacrament is administered, but when the Elements are not there; which the Papists doe not, but condemn it in such as amongst us doe so. Because its written *they have hardened their necks, and doe worse then their Fathers, 1er. 7. 26. walking every one after the imagination of his owne heart, 1er. 16. 12.*

POSITION 20.

They may very lawfully minister the Oath ex officio, in any whom they dare call before them.

THIS count they take, its well knowne, spurring such to their oathes, making them so sweate to make

true answer to them of all that which shall be demanded of them, for,

1. They know its practised of the horrible holy Fathers, of that bloudie Spanish inquisition, hated of God, and all good men.

2. They know it to be against the Law of Nature, re-giltred in the civill Law, for one to sweare to become thereby an accuser of himselfe; for *Nemo tenetur prodere seipsum*.

3. Its a wicked putting of men, needlessly, and illegally into a great danger of the fearefull sinne of perjury; if any for feare of man should forswear themselves (as a Peter may sometimes doe,) and therefore much more others, may so through feare miscarry: In a necessary and legall way to minister an oath, if men damnably forswear themselves, the Imposers of such an oath are guiltlesse, but not so in this case.

4. Because they find it written, to bee contrary to *Abrahams* dealing with his servant, when hee intreated him to take an oath, before the servant swate, *Abraham* told him what he should sweate, and the servant made objections for himselfe, to prevent the danger of taking his oath in vaine.

5. Because they are not ignorant of this, that this course is directly against Gods will and word, who no where alloweth this in an ordinary way, to evict any, but by a certaine number of faithfull witnesses, and accusers, thus in the time of the Law, and this was established in the time of the Gospel, *Mat. 18. 16. 2. Cor. 13. 1.* especially concerning an Elder, *1 Tim. 5. 19.*

6. They read of the equity of the *Romans*, how *Felix* would stay for the Accusers, *Acts 23. 35.* of Saint *Paul*, who heard them, and gave him leave to speake for himselfe. The like did *Festus*, *Acts 25. 5.* who said, it was the manner of the *Romans* so to doe, *verse 16.* and King *Agrippa* approved thereof, *Acts 26. 1.* none of them willing to have him put to his oath, that so ad-

Numb. 35.

30.

Deut. 19. 15

and 17. 6:

Heb. 10. 18.

Plin. li. 10.
Epist. 98.

vantage might be taken, against him. *Trajan* the Emperour said, that without an Accuser, there is no place for an accusation, for that is an evill example, and not heard of in our age.

7. Because they cannot but know, that thus to deale with men (to put them to their oath, thereby to evict, and condemne them, when they cannot by witnesse prove any thing against them.)

1. That it is a preventing the order of *Gods* divine providence, whose will is to have such proceeded against, whose sinnes hee bringeth forth to the light, which if he doe not, he reserveth such persons to his owne, and not to mans judgement.

2. It is a running before the Lawes of men, which alloweth no judge to proceed without production of witnesses for an open crime; for hidden crimes mens Lawes take no notice of.

8. Because they well understand, that by thus dealing, their ground must bee their owne ill conceit, ill suspicion, or some report of ill minded Adversaries, or some such wicked uncharitableness, no allowable grounds to proceed in a judicatory way against any, either before *God*, or just men.

9. Because they know, that thus proceeding against all justice and equitie; they themselves must first become their Accusers, and then their Judges.

10. Because holy *Caspar*, in his burning heat, thirsting after *Christ*s blood, put *Christ* to it by a dreadful adjuration, to make him speak somewhat whereby he might accuse him, and condemne him, with the consent of the like Enemies of *Christ*, as hee himselfe was; and this means hee used, because he had no just witnesses to accuse him, and to condemne him by: an example of an high Priest worthie praise and their worthy imitation.

11. Because it is not onely against *Gods* will, under the Law, and under the Gospell, as before its proved, but its also,

Against

Against reason, by the judgement of Ministers in *Aphrick*, to whom when such an oath was tendered, they answered, *nunquid erat a irrationalia nos pueris, ut iuremus nescientes quid charta contineat*? Thinke you us unreasonable beasts to sweare we not knowing what the writing may containe?

12. Against the due reverence to the divine Majesty, in taking an oath, who requireth when we sweare, to sweare in truth, in judgement, in righteousness, which we cannot doe, before we know what to sweare unto.

13. Against the civill Law, by which there is no proceeding, till some accuser be bound to prosecute the accusation.

14. Against the ancient Canon Law, which saith, *peccata qua publicis iudiciis discernuntur, puniendi non sunt*.

And here some alledge *Sixtus 3. in Epist. ad episc. Orientales*, who saith, before the Accuser comes and binds himselfe to prove the Accusations, *Criminationes adversus doctorem veniunt recipias*.

15. Against Saint *Ambrose* who saith, a Judge may not condemne without an Accuser for our Lord, though he knew *Indas* for a Thiefe, yet he cast him not out, because none accused him.

16. Against the equitie and justice of this Land to bring any into danger of life, name goods, or Lands, by any intrapping interrogatories, or by any other meanes then witness, *verdict &c.* a fellow at the barre is not forced to any oath, nor proceeded against, though knowne to be guilty, but is judged according to allegations, and proofe.

17. Against the Libertie of the Subject, to bee dealt with otherwise then is by Law sufficiently warrantable.

18. Against the safety and peaceable security of any subject, whom they hate, and dare meddle with, at their lust and pleasure to call them into question, and by this *non ex officio*, force them to lay themselves open to their malice, and unjust proceedings; G2 19. Its

*Villor de perso-
ent. Vandal.*

Jer. 4. 2.

Dig. lib.

Decret. 106.

2 Conf. 23.

quest. 4.

In Epist.

1 Cor. ca. 5.

Statute 25.

Hen. 8. ca. 15

Common Law:

See Art. touch-

ing Bishops offi-

cially. pag. 62.

This Master

Fuller bath

full manifested

in the defence of

his Client.

19. Its not practised in Reformed Churches, but onely under that *Romane* Prelate; yet the State of *Venice*, and some other places doe not subject themselves unto it.

20. The Lord *Vernham*, late Chancelour of *England*, held the continuance of this oath, to bee contrary to the Lawes of this Land, and custome of this Kingdome:

For Prelates are not to put any to their oath, except in matrimoniall and Testamentary causes; So say learned Lawyers.

Crompton 181

Fitz. de iura

brev. pag. 141

Regib. pag. 36

Regal. probl. 6.

21. Its thought to have it originall from the Statute, 2. *Hen. 4. ca 15.* procured by the Prelates, against true Gospellers, by them called Hereticks, Lollards, and so was framed against them for defence of poperie, and to overthrow the Gospell.

But here note,

1. It passed without the consent of the Commons who greatly repined against it.

2. Authority given to presse this oath, and for Prelates and Ordinaries to fine and imprison the K. Subj. was held a bloudie Law.

3. Aboundance of Christian bloud was shed by the enacting of this cursed Law.

4. Gods judgements followed hereupon, and were laid to heart by the State.

5. Hereupon the Statute of imprisoning, and the oath *ex officio* was made void; And though in K. *Phil.* and *Mar.* daies, a Statute was made according to that of *Hen. 4.* yet in the 1. of *Eliza.* it was repealed.

Obj. In the Starre Chamber and Court of Chancery, there is an oath required.

Answer. This is by laying in of a Bill of complaint, in which a legall accusation is framed against the partie, beyond which, the plaintiffe cannot goe, nor the defendant shall be urged.

But this oath *ex officio*, is first given to the partie to answer he knowes not to what, then is he examined upon

upon either flying reports, or secret witnesses, or upon some ill imagination against the party, which dealing carryeth no shew of civill Law, and is flatly repugnant (saith the Lord *Verulam*) to the Common Law.

Obj. Some alledge that by this oath none are tyed to answer further then they are bound by Law.

A. 1. They have no Law to put men to such an oath, no Law of *God*, no Law of this Land, and therefore none are tyed to take it, nor bound by Law to make any answer to it at all.

2. In answering, if they plead the benefit of the Law, that they are not bound to accuse themselves, if the interrogatories and Articles doe seeme, to touch the betraying of themselves, then they use captious questions, and doe take it as for granted, that the partie is a delinquent, in such Articles as he will not make answer unto; so though it be said, you shall sweare as farre as the Law onely bindeth, yet these bee but sugered words, to draw men into a snare, and to make the simple beleve that they may take the oath, and the other may impose it.

Obj. They would faine have warrant from the *Scripture*, and so to have *God* to approve of them, for this purpose, they doe alledge, *Ex. 22. 11. Num. 5. 19.*

For the place in *Exod. 22. 11. Then shall an oath of the Lord be betwene them both, that he hath not put his hands unto his Neighbours goods, &c.* This warrants not the wicked administring of the Oath *ex Officio*.

1. Here is one standing forth and bringing the party before authority; In the Oath *ex officio*, no accuser sometimes commeth in sight, nor will such a one bee made knowne.

2. Here the matter is well knowne, before he party be put to sweare.

In the other, he is inforced to sweare, before hee know what he is to sweare unto, and if hee refuse, hee is of their loving kindnesse and compassion sent into prison.

3. Here the matter is of common equity, and a meere civill businesse, concerning right betweene party and party.

There it is about causes Ecclesiasticall, and criminall matters, and not ever betweene party and party in a matter of common justice.

4. Here the oath is administred in a case, not otherwise to be tryed, and decided, for if it could, say the *Hebrew* Doctors, the Oath was not to be administred.

There its administred, whether it can, or cannot bee otherwise proved.

5. Here the Judges proceed, in the behalfe of the party complaynant, to end the strife betweene them.

In the other, the Judges proceed with relation to themselves, secretly becomming parties, not to end a strife betweene others, but to begin it betweene the party and themselves too often.

6. Here the Oath is administred, not *ex Officio*, upon the Judges pleasure, and their owne authority, but upon the just complaint of another.

In the other *ex Officio*, is a proceeding upon their owne authority, and the framing of a bill upon their owne imagination against the party called before them, letting the wicked accuser lurke in a corner, or else to be gone, till they can ripen the businesse.

7. Here is an Oath given to make an end of the controversie; to cleare the party, and the Plaintiffe to rest satisfied.

In the other the Oath *ex Officio*, is to begin a controversie, not to cleare the party, but to breed him more and greater trouble, for they will not be satisfied, though they have no just matter against him, but if they let him depart, its by making him enter into a bond of appearance againe, whensoever they shall call him.

Lastly here the Oath is administred onely touching the particular cause in hand. That is administred upon many captious interrogatories, that by all or some of them,

the

the party may be caught, and brought into danger.

Wee see from all this, that hence is no shelter for their wickednesse, but is rather against them.

Touching the other *Scripture*, though in a criminall cause of adultery, *Numb. 5. 19.* yet it helpes them nothing, thus to tyrannize over Ministers and others.

1. It was a Law (all the circumstances and meanes used) peculiar to the *Jewes*, because of the mans jealousie against his wife, to satisfie him to prevent further mischief; but with us no such meanes is allowed to satisfie the jealousie of the Husband against his wife.

2. This was to take an Oath against her selfe; which our Law alloweth not.

3. Here the Oath, was not a bare Oath, but an Oath of cursing, to which he was to say *Amen, Amen*, such a kinde of Oath we use not to administer.

4. Besides the Oath with a curse, other meanes were used, by which the truth should bee made undoubtedly to appeare, as the Text doth shew, so as the taking of an Oath in a matter of such secrecie, served not the turne, to take away the Husbands jealousie.

5. In this case, the woman found guilty was plagued of God; but if she were guiltlesse shee received a blessing from God, *verse 28.*

Lastly yet this was not allowed to be done by the *Lord*, but when there was no witness against her, or shee not taken in the fact, *verse 13.*

These holy *Scriptures* are therefore sinfully alledged, to make God speake for them, who, as I have proved, is against them.

The Conclusion.

IT cannot be sufficiently admired, in these our distracted dayes, that *Bishops*, the Reverend Fathers in our Church, should be from time to time so opposed, as they have

have beene. First they have beene prayed against. Second preached against. Thirdly written against. Fourthly wthessed against. by suffering persecution, suspension, excommunication, deprivation, degradation, also whipping, pillory, the cropping off of the eares, the flitting of Noses, flogging deeply, and imprisonment unto death. Fifthly, & I hope lastly resisted with the sword, as if men desired and intended wholly the rooting out of those so eminent persons, from the Churches of *Christ*, as if Enemies to peace, to preaching, to the power of godlines & all goodnes, and as if they were lyms of that *Romish Antichrist*, Lovers of that *Whore of Rome*, secret nourishers of Superstition, Lawles Innovators in matters of religion, Such as make way for *Apostasie* to the Sea of *Rome*, the very chiefe troublers of Church and State, minding onely how to uphold their Hierarchie, and *Protestant* Church, though with the ruine of the King and his Kingdomes.

But for better discoverie of the truth, here is laid before every judicious Reader, their way and walking, that all may see that will see, and not mistake, but be inforced to acknowledge them to be such, as they are before the face of God, and all good men, who can truly judge aright betweene them, and all those which so condemne them.

It cannot be denyed that they prove themselves to be *Bishops*, Superiours to *Elders* in dignity, from *Timothy* and *Titus* whom the *Apocryphall* Postscripts to the *Epistles* of Saint *Paul* make to be *Bishops*; This is their divine ground on which they build their worthy standing, and well may they. For they follow all the rules and exhortations given to these two *Bishops* by Saint *Paul* very exactly, and punctually to every thing, being strongly fenced with Saint *Pauls* authority in all their doings.

1. They conceive *Bishops* to be superiours in office, and dignity, to *Elders*.

For they read that *Saint Paul* maketh *Bishops* and *Elders* all one *1 Tim. 1. 5. 7. 11. Titus. 3. 1.* as the former treatise doth declare, and if *Elders* *Pastors* and *Ministers* be not one and the same, the *Apostle* hath not, in directing *Timothy* and *Titus*, told what a one a Minister of *Christ* should be.

2. They claime Jurisdiction over Ministers and others.

For *Timothy* and *Titus* were extraordinary men, who were substituted for a time, in *Saint Pauls* absence to doe what he was to doe, had hee beene in person there.

But they read not, nor is any mention made of any power of jurisdiction invested in those which the *Apostle* doth call *Bishops* in his describing of a *Bishop*, in *1 Tim. 3. 1.* and in *Ti. 1. 7. 8. 9.* no one word is there of jurisdiction.

3. They challenge ordination to themselves, imposition of hands and making of Ministers.

For they find it written, that imposition of hands was in the *Presbytrie*, *1 Tim. 4. 14.* and that more then one laid on hands, *Acts 13. 3.* and ordained Ministers, *Acts 14. 23.* and *Deacons*, *Acts 6. 6.* and they also

read, that *Saint Paul* said to *Timothy*, lay hands suddenly on no man; he saith not, lay thy hands, as if hee alone were to doe it, but lay hand, to wit, with other on no man; when they would ordaine any, which expostion on the words following doe confirme, neither be ye makers of others mens finnes, that is, if they would sinne in this ordaining, doe not thou lay hands on such with them, and be guilty of sinne with them: So is the place in *Titus* of his ordaining *Elders*, to be understood, *Ti. 1. 5.*

for its not probable, that *Saint Paul* would give authority to either *Timothy* or *Titus*, which he neverooke to himselfe alone, but when he ordained *Elders* others therein were with him.

4. These have made many *Deacons*, to an other kind of office, to read service, for they read their Office was to care for the poore, *Acts 6.*

Laid their hands,
They ordained.
They layd their hands on them.

4. Very young, and vaine yowthes: *For they find it written, that the first Dauid were honest men, full of the holy Ghost and wise doers, 1 Tim. 6. 3. and that Paul would have them growe (as highland adads) holding the Ministry of Faith with a pure confidence, &c. 1 Tim. 3. 8. 9.*

5. These haue made dumb Ministers, and many other very unfit for the ministry. For they find it written, that Saint Paul will haue his Minister, Pastour, and Elder to be apt to teach, holding fast the faithful word, and to be able by sound Doctrine to exhort and conuince gainesayers; as also to be vigilant, sober, of good behaviour, &c. 1 Tim. 3. 1. 2. Tit. 1. 9. Not a Novice, lest being lifted up with pride, he fall into the temptation of the Devill, 1 Tim. 3. 6.

6. These doe not constantly employ themselves, in the preaching of the word.

For they find it written, that Saint Paul would with a vehement exhortation haue Bishop Timothy to preach the word, in due season, and out of season, &c. 1 Tim. 4. 1. 2. and to attende reading, and doctrine, and wholly to give himselfe hereto, 1 Tim. 4. 13.

7. These, at least not a few of them, haue their families not very orderly, not very religiously demeaning themselves.

For they read, that Saint Paul would haue a Bishop not given to wine, one that ruleth well his own house, 1 Tim. 3. 3. 4.

8. These (some of them, all know) are covetous, not hospitable, nor lovers of good men, but bitter against them.

For they find it written by Saint Paul, that his Bishop must be given to hospitality, not covetous, not greedy of filthy lucre, a Lover of good men, of good temperance, 1 Tim. 3. 1. 3. Tit. 1. 8.

And a pattern of good works: Tit. 2. 7.

9. These

For they find it written, that Saint Paul would haue a Bishop not given to wine, one that ruleth well his own house, 1 Tim. 3. 3. 4.

8. These (some of them, all know) are covetous, not hospitable, nor lovers of good men, but bitter against them.

For they find it written by Saint Paul, that his Bishop must be given to hospitality, not covetous, not greedy of filthy lucre, a Lover of good men, of good temperance, 1 Tim. 3. 1. 3. Tit. 1. 8.

And a pattern of good works: Tit. 2. 7.

9. These

9. These speak roughly in *Edicts* called before them, and easily receive accusations and informations against them; and without proofe of witnesses will proceed against them. For they find it written rebuke not in *Edict*, but intreat him, as a Father, and against an *Edict* receive not any satisfaction, but desire a *Reviser*; 1 *Tim.* 4. 1. 2.

10. These be deadly Enemies unto all hereticall Spirits.

11. For some of them under pretence writing against *Jeſuites*, doe strike through the sides of the truly zealous defenders of the truth, and who very much in selfe, cunningly upholding popish Tenency;

12. For that in their late (so called Sacred Synod) they silently passe over *Arminianisme*, the *Semipelagian* heresie, not touching upon it; but the favourers of this way get up to preferment.

13. For that *Sacramentisme*, that damned and cursed heresie is not laid open, to bee certainly knowne of all, that it might be discovered, and the Hereticks themselves be so found out and duly punished.

14. For that the *Arminians* and *Sacramentals* knowne, as also convicted Papists, are never called before them, nor proceede against.

For they find it written, by Saint Paul to *Arch. of Aeg.* *Titus*, that a man should be a *Reverend*, after the first and second admonitions; 1 *Tim.* 3. 10.

How really and exactly observe these reverend Fathers be of all *S. Pauls* *Canons* and constitutions, may hereby appeare to all their Adversaries, who have had so much and so often, for a long time, complained so bitterly against them, and their sacred proceedings.

And who feed him, that these reverend *Bishops* deserve their honour, that they walke worthy their places, and are to bee maintained for Churches well-ares, and the common weale happiness, all *Christ* *religion* falls, and the utter ruine of *Rome*, which all Christians have good cause to pray for, especially if

wee take into our wise consideration these few things in briebe.

1 That all their proceedings are by booke, even altogether contrary to that which is written, as hath been declared.

2 That they make Canons such as they please; and without confirmation by act of *Parliament*, and yet violently urge them, as Law, upon his Majesties Subjects, and doe frame Articles out of them by oath to be observed.

3 That whatsoever in the Statute Lawes, or in their owne Canons they find usefull for themselves, in their way they diligently bend themselves, to have them carefully observed, but as for all the rest, which perhaps may be such as tend to true pietie, sound doctrine, faithfull discharge of good duties to *God*, and to man, and for an holy life and conversation, they farre lesse regard, and for the most part passe them over.

4 That in afflicting punishments there is more respect to the persons hability, what he is able to pay, then the amendment of his life, the Lord knowes it.

5 That they generally suffer foule abuses in the Church, not conscionably seeking a redresse thereof, which yet are in their power to reforme, if they would seriously, as in *Gods* presence, take it into hand; and let petty matters alone, and fall upon the removing of greater enormities, even raising finnes which provoke *God* to wrath, in all sorts of persons; both of the higher degree (commonly let alone,) and of the lower ranke medled with onely for the purse sake.

6 That they notoriously abuse generally all the people of the Land with the name of the Church of *England*, under which name they countenance themselves, their *Prelat*icall power, and their owne sole doings, which few take notice of, but all may easily observe it in their proceedings, both before the convocation gathered, in the time of the convocation, and after its broken up.

Before

Before the Convocation, of the 11th of June 1640.

1. One, the greatest, which aweth all the rest, with the assistance of two or three Lording Spirits. (such as care not to turne all upside downe, so they may be sure to hold their standing) consist of matters which they hold most fit, and having concluded what to do within themselves, they propound them to the rest of the *Bishops* their fearfull brethren, who dare not but say as they say: when they meet together, thus the Church beginneth.

2. To further their designs, *Clarks* in the *Countrie*; for the Convocation house must be chosen, but not freely by the *Ministers* as they ought, but picked out by the *Bishops* in their owne *diocesse*, such as they know will bee sure cards for them, and propound them to be chosen. of the over-awed *Parsons* and *Priests* who dare not for their eares, gainsay them: and thus the *Bishops* make up a Parke for their Lord-ships purposes: having made ready their *Clarks*, they call together their supporters, all the *Deanes*, all the *Arch-Deanes*, and who else must be personally there in that Assembly, men knowne for the most part to be very faithfull to their Lordships honourable standing, to make up the representative body of the Church of *England*. Thus they (the Church forsooth) goe to lay a sure foundation for themselves, before the Convocation be brought together.

3. But here note, that the Church consists of the Laity as well as of the *Clergie*, *Acts* 15. 22, so as if the house of *Parliament*, lower, and upper, be not of them, but secluded, they are not the representative body of the Church of *England*, but of the *Clergie* only, and the *Parliament* Church.

In the time of their sitting.

1. All these *Priests* and *Clarks* sit there to give one upon another, and to whisper of matters nothing or little to the purpose of their meeting, but wait for their lessons from their Lordships like *School* boys.

2. When they have received their directions, a body

H

fare

fe are so sciseth upon almost all of them, as thereby they are moved to agree to contradict nothing; but if it so happen that some take courage for a rare virtue among them for the truth, and doe oppose in some material things, which crosse their Lordly designement; Then,

3. Either they labour by a strong side, and more in number (for the greatest and most are not ever the best) to make them yeeld, or to say nothing: or else (to get their Canons passe) They devise a time, when the better sort, or most, are away to finish the warke, & thus the Church of England makes here decrees to all her beloved children, but yet are of no force without an act of *Parliament*.

After the Convocation is dissolved.

IT. If any matter be not only in the questionable, but is justly to be questioned, their Lordships by their sole wisdom in their severall diocesse; must interpret the meaning, and men most who rest satisfied, though the meaning given be absurd; for its a folly to goe from a *Blasphemy* to an *Arche-Bishop*; time hath taught men their folly labour therein.

4. If in time the One generation, and scarce two three, or foure be hinde themselves of any cause better than their secret plots and intentions, in meddling, or taking from in any innovation what generation they have wayes to beare out all these their doings, with gaining help of *Royal* declarations, and proclamations to beare them out, which being sealed in print, then they become the orders allowed by the Church.

And thus any all wisemen see who in this Church of England live with two, three, or foure of the *Lord-Bishops*, for they find it written (with clipping the text) that if two of them, much more three or foure, with a body of *Cyprians* be gathered together and agreed in the Convocation house touching any thing it shall be done.

And thus the eyes of the people are kept in the dark, and the Lord-Bishops, by their own authority, and the people of God are kept in the dark.

And thus by their owne Confession, and let all the people of God be

A Satyre upon the state of things 13
 this Parliament. About Decemb: 1640

The state was sick, very sick in all hast,
 The Doctors were sent for, hir water was cast;
 There opinions were divers, some thought hir disease
 was a Surfet contracted by too much ease.
 Some said hir head ake'd caused by divers
 grosse vapours ascending from evill Livers;
 A Scottish Doctor would needs undertake her,
 And Covenants once againe whole for to make her,
 But heile be well paid for attending the cure,
 He had a high fever for that he was sure;
 For she burn'd extreamely within and without,
 She must be let blood; the former did doubt
 Phlebotomy Dangerous, then they prescribe,
 Being tamped withall and receiving a tribe,
 Mandragora and Opium in Leech to steep,
 Her head was distempred, hir cure must be steep,
 Others conceiving more sauce then Figg,
 Some Domified Natives had given her a Figg;
 To make hir disgorge they were all in their Dumps,
 For a helpe at Max they were gyt to their Trumps;
 The evill was feared, she broke, out they said
 But could not be launcht till it came to her head:
 She has a Consumption says one, says another
 I know by hir pulse her griefe is the mother;
 A strait Laced Doctor said verily he
 Foresaw by the Spirit hir malady:
 He had almost sworne that hir holy Sister
 By her grand Pimpe heere had given her a glister.

The Pope when he heard she was nere his End
With his holmes blessing and kisse by a Friend,
Sends him a Plaister wrapt up in a Pill;
If swallowed twould helpe him, if chewed twould Kill.
The Physick was strong, she smelt twas a gill
she took it and took it not, that's a Bull.
The Catholick Doctor took Pepper ith nose
To heare Rome suffer and thus ganne oppose
Twias Burton and Trime and such Heterig,
That brought him to this by his wiles and Friends.
They might have been wiser for taunting and gearing
They was circumcid^d, and twas a good hearing.
They were sick of the Sullens because they were whipt
With the rod of discipline and though we clipt
Their wings being impd with peevish zeale
They came in with a trame and now they appeale;
Their libels before and at Execution
Perswaded the Prelates brought in persecution
Yet not a fine word when fashion and power
Makes states men to fly for shelter to Tower.
The Cabminⁿ Council foresceest and their Cubbs
Cou'd not elle be safe for feare of the clubs;
Thou art damnded thou best say the Precision
Thou speakest like a reprobate, mine was a vision
The three holy martyrs regard not the taunts
Goe hence, thy mother was one of my Aunts;
While the Doctors are scuffling she stais in a forane
And could not rise without helpe being downe,
His Grace when heard it halt to his daughter,
First crossing himselfe and then she thames after now

Now benedict what's the matter?

Then sprinkling a space with holy water,
mumbled a Prayer or two backward I doubt
With 3 Pater Nosters and so goes out:

A Box o'k care the Lieutenant gives her
He thought to returne her but he reviv'd her
When the King heard she was faint at the heart
He calls a parliamt., up she start

As sick as she was she was seeme to laugh,
And since we thanke God she can walke with a staffe,
If this word hold sh'el quickly get strength
Being thoroughly purged sh'el be sounder at length.
The only physick for a weak state

Is a Parliament so it comes not to late,
The groone gaudies wish themselves shipt
For now they are in distress and like to be shipt
So any of danger or feare woud ease them
They are now groone that he may milke & squeeze them
The parliamt. need not the desperate Elves
His thought will be thirsty and hang themselves,
Kilvert and Abel petitions of late

That they might make Buttons for the whole state

Another project I thought they had done

Belike they are weary of too pounds the Tunnis.

Were their Houshends perit one we should have wine

At sixe and twelve againe & that were fine,

Take all for nothing so they escape ierking

Nay that were damnerly give them a Tethering,

The Kings Depper Serisont he wold too deepe

Do statesmen thus use to play at Bo peepe:

He broke both his Face, his Word, and his Sleepe,
And almost his neck his head safe to keepe,
No way to oretake this trim Knight of the Post
That in spight of the Cooke would rule all the rest,
The State belike will no longer weare fancies
you might have been safe though here S^r Francis
Will you turne Franciscan, and sell your Scribes place
you will make a rare counterfet with your false face
But they say he's oretard with a trick of the helle
And dance a Galliard in the Bastile;
Poore Jesuites they their patron bewaile
For still in a storme they crept into his taile,
Add to requite him they take now vagaries
By sleath to Court to say Ave-Maries,
To breake vp the parliament, but all must hold
Mauger their malice and Millions of gold:
But where is S^r Toby the Popes setting dogge?
His bloudhounds his Beedles all lost in a fogge
What here is game enough still to encounter
But the Sent is growne cold they are faine to run counter
Last night the Patriarch lying in Bed
Did dreame, God blesse vs, the Church had no head,
well this may fright him but wise men sayd
He was sure to come off as well as his head,
no hurt shall betide him his Holmes sure
For his service done here will keepe him secure,
Rather then he be divorit from his Spouse
He will excommunicate either house.
Though thousands petition to take it quite downe
The miter shall hang but under the Crowne.

The

The Inquisition was scared in Pauls
By a ragged Regiment of mad soules,
They would have devoured a Duke and a Lambe
Their stomake was sick but they miss of their Aime,
The Scared Synod is in a Quandary
Their Canons recoyles their Founders miscarry
They must be new cast and I heard one say
His Holborne the way to He:
Come take my advice Mum Buget no words
Plant them in the Tower to defend the Lords
Whens the Bird that time when Ado sparris by Hen
Now they haude at the Bush the pretty pert Wren,
The Magpiss Blackbirds Jackdaws and Rookes
That build in Cathedralles and spoyls the church bookes,
Shall hardly escape them though not of a feather
They are all of a Hoike and must goe together.
My Lord you must straine foit for I can tell you
Youle be made to sing shortly a note above Ely.
The Canary Bird Heylin is scared with the rest
His Coate from the Altar will fire his owne nest.
That you looke o're Lincolne once, now you may rue,
No more of that point hees as busy as you,
Come let the Deane knock, you edify the people
And 'twere a pulpit full off with your Dipples,
How Londons affected no man can tell
He hath silenit himsef we hope he meanes well;
By the Masse wheres Cousins at his Devotion?
Here will be a storme theres no crossing the Ocean.
But he may take Sanctuary nearer home
In his new Chappell they say there is Rome
Some thinke our greate Marshal hath swallowed the Baize
His Honor was love, his worship was Hate.

He never dreamt to be call'd to the Barre
Or else had gone to Madagascar;
He ha's bene observed of late to be maddie
He is sicke of his Sisters that whitome were bloudie,
He sings his own Dirgie at the funerall
Of his Honors Court the Heraulds mourne all,
As they have good reason they got not a grate
For Knights walke in quipps now without a loate,
Before they bought of them ready made
But now we may safely call a Spade a Spade.
Fough how the Priory strikes, is it for feare
That the State Gods finders are come so neare?
Though he neither heare, nor see, he can feele
His spinning out causes will make his Court reele.
They will play a game at Ruffe as I take it
Shall the Knave be an Honour then, Hark as you nake it
His Some is the man and he the old Devil
Heel begge the old Dotard or else he's uncivil.
By the Flying of Birds tis observed by twenty
That of honest men we are like to have plenty,
O yes, who has dropt a purse with a seale.
But that I am honest I would not reveale.
I guesse whose it is being lost neare the Burse
To pay the ship moneys he wil misse his gurse,
What would not the pursenet hold him in a Brush.
No the Trick is flowne they may beate the Bush.
He had been put in a cage had he waid
Twas time to fly when the limetwiggs were laid,
Change is no Robbery twas but a trick
He took the Counterfeite gaw as a slip
He needeth no other disguise but his pride
When he knew not him selfe could he be defende,
though

Though he likt not his Cards he thought to outtraue
Being shrewdly gout tot he plaid the Knave.
which was his last refuge his quene being crost
Had he plaid it out though the game had been lost,
His Limswoman now may bemoane her fil
For next his Brother her mate was heard still,
Though he be escaped the Seale is comitted
And walkes with foure keepers, now, now we are fitted,
The rest of his Feather that sang the same note
Confesse they sayd not by heart but by rote,
He had prickt out their lessons and all but Croode
In hope to get plams could say without booke,
But now they all cry and repeate the thing
Good honest men they were mearely drawne in;
But moth eaten Scarlets and moulty caps must
(that long wanting rubbing were growne sad of dust)
Be aired, and whisked with the blache rod first,
Then brusht, and layd up, words that were the worst;
Keep your heads warme be rud by a Cart-
Booker will tell you this is a dead quart-
The rest must dance where the Deputy leads
A Fast a parliamt. and foureteene heads.



AN 4
ANSWER

K TO THE
NEW MOTIONS:

OR,

A serious and briefe Disculsion of
certaine MOTIONS now
in question.



LONDON,
Printed for Roberts Bostock,
1641.

AN
ANSWER
TO THE
NEW MOTIONS

OR
A serious and brief Discussion of
certain M^{rs} now
in the House



LONDON,
Printed for Robert Dodsley,
1741.

ANSWER

TO THE

New Motions.

The first Demand.

Whether the Lord Jesus Christ hath by his last Will and Testament, given unto, and for in his Church sufficient Ordinary Officers, with their Calling, Works, and Maintenance, for the Administration of his holy things, and for the sufficient ordinary instruction, guidance, and service of his Church, unto the end of the world, armed

Answer.

Had rather have answered your Reasons, than these your bare Interrogatories; yet, because you have so proposed them, I thought good thus briefly to runne over them, hoping that if you have the spirit of humility, you will submit to the truth. To this first, therefore

A2

Answer,

I answer, That the *Lord Iesus Christ* hath in his New Testament, instituted perpetuall Offices in his Church, and all their *Callings, workes, and Maintenance*: that is, The substance of all these, is there appointed perpetuall: but the appendant Circumstances are variable, as time and persons (in the Churches judgement) may best require. For the Tree doth stand when the leaves doe change; and a man is the same, though his apparrell be varied. These outward fashions are so variable, that herein Nationall Churches may differ one from another: yea, the Apostles altered divers such things themselves: For first, They distributed the goods of the Church to the poore; and when land was sold, the money was brought to their feet, and they distributed to every man according to his necessity, *Act. 4. 35.* Yet afterwards, upon occasion, it fell out that they layd this charge from themselves upon *Deacons*, *Act. 6.* For so the poore bee cared for, it is not so materiall by whom it is done. Againe, They instituted the Love-feasts to be used with the Lords Supper, *Act. 2. 46.* Yet *S. Paul* did againe abrogate them at *Corinth. 1 Cor. 11.* And for that which is in the beginning of that Chapter, that women shall come and pray in publick, is perpetuall; but that they should come *veiled*, which the Apostle there urgeth as then fitting, is now no where thought necessary. Now then, the substance of *Calling, Offices, workes, and Maintenance*, of the Ministry remaining; the outward manner of these things may vary, so that, according to the Apostles rule, *All things be done decently and in order.*

The second Demand.

Whether the Offices of Pastors, Teachers, Elders, Deacons, and Helpers, be those very Offices appointed by Christ in his Testament as aforesaid; Or, whether the present Ecclesiasticall Offices of Archbishops, Bishops, Deanes, Sub-deanes, Prebendaries, Chancellours, Priests, Deacons (or halfe-Priests) Archdeacons, Commisaries, Officials, Registers, Proctors, Apparitors, Parsons, Vicars, Curats, Stipendiaries, Vagrant-Preachers, Chaplaines or House-Priests, Canons, Petty Canons, Chanters, Quoristers, Organists, Church-wardens, Sidesmen, and the rest, now had in these Cathedrall and Parochiall Assemblies, be those Offices appointed by Christ in his Testament, or not?

Answer.

IT being granted, That Christ hath instituted perpetuall Offices; then you aske, whether your five-fold Orders of Pastors, Teachers, Elders, Deacons, and Helpers; or our Archbishops, Bishops, Deanes, &c. be those?

For yours first, I say, that Pastors and Teachers are indeed instituted by Christ in his Church perpetuall; but they are no more yours than ours, we have them as well as you; for, to teach and feed the flock, is the

work of our *Ministers*, and the end of their *calling*. Herein you differ from us, that you make a necessary and perpetuall difference of these two, as though they were distinct *Offices*; whereas the Apostle *Ephes. 4.* reckons them onely as *Gifts*, hee hath given gifts unto men; and couples those two together, not dis-junctively as the rest; *Some Pastors and Teachers*. One Minister may and ought to doe both these, *Exhort and Teach*, as is used in our Church. And the practice of the Apostles was so, as appears in all their Sermons written in the *Acts*, indeed where the Auditory doth onely require *instruction*, there *exhorting* may be omitted; as use the *Divinity Lectures* in Schooles; and such an one was *Origen*. But otherwise the same Minister is to doe both by the very Apostles practice. And were it not to make up your *Ruling-Presbytery* with variety, you your selves would have no more.

And for your third Office of *Elders*, if rightly understood, it was founded in the *Scriptures*; but not as you take it: for, you make it a *third* degree and office from the former, and that it should signify a *Lay-Governour*, who should not meddle with the Word or Sacraments, but onely sit among the *Pastors* and *Doctors* to Govern; Such an one hath no foundation in the Word of God: But tightly understood, it hath; and is the name of a *Minister* of *Iesus Christ*, in the New Testament. For he is called a *Pastor* and *Teacher*, for the duties of his *Ministry*; and *Elder* for his *dignitie* in the Church; We translate it *Elders*, for difference sake, because in *English* *Aaron* and his *Stock* are translated

sited, Priests; Otherwise Priest is the fittest Translation for *Presbyter*, according to the very letters, which *Latins, Italians, French,* and others have imitated.

Shew us now then any where *Lay Priests* founded in the New Testament; as we can shew your *Presbyters, Priests, Elders* (call them what you will, for they all speak the same order) being every where taken for the *Ministers* of the Word. *AB. 10.* Such Priests or Elders, *S. Paul* sent for, and telleth them of their charge which the *Holy Ghost* had set them to, to feed the flock; Such he teacheth *Tim* to ordaine Chap. 5. and calleth them there also by another name: Such doth *S. Peter* admonish, *1. Pet. 5. 1.* The *Presbyters* or *Elders* amongst you, I exhort, which are *Cō-Presbyters, &c.* We may not make so many Offices of the *Ministry*, as he hath severall Names; for then shall we make more than you have or would make; seeing he is named not onely *Pastor, Doctor, Elder* or *Priest*; but also *Bishop, Overseer, Steward, Messenger, Embassador, Deacon*, and such like.

Thus hitherto you have not found three distinct Offices of *Pastor, Doctor, Elder*; but three Names of one and the same Office, which is the Minister of the Word.

For *Deacons*, their office of assisting to the *pastor*, is not so necessary for all times (for which only if you would have, them perpetual) for as much as they were wanting in the time of Christ, for then *Andr. one of the twelve, had the keys, and gave to the church.* Afterwards the *apostles* themselves did this, when

when those that sold their lands for the poore releife brought it to their feet, and they distributed according to their need, Acts 4. 35. But when the labours of preaching, and the multitude of poore encreased, the Apostles laid that care upon seven chosen men, Act. 6. So did they also ordaine in other Churches, for yet the Magistrate was enemy to the faith, and would not either help the Minister, or succour the poore, because they were Christians. Therefore during the time of persecution, there was especiall need of those men: such an one was S. Lawrence the broild Martyr at Rome by the Heathen Persecutors: But when the Magistrate changed, and by good lawes provided for the Ministers Maintenance, and the releife of the poore, then was there no need at all of this office, no more than there is of widowers, who were likewise then in use, but now are ceased in all Churches, albeit there be rules for their election in the Scriptures, as there is for Deacons, 1 Tim. 5. 9, 10. And therefore this is no perpetuall Office.

Your *Helpers*, the last office that you reckon up, can helpe you but little. They are but once named in the Scriptures (as I take it) 1 Cor. 12. 28. and there not called *Helpers*, but *Helpings*, *Opitulationes*. But if (by Metonymy) that be all one, yet cannot they be severall from the former, and perpetuall, for if they helped *per Dana sanationem*, by gift of healing, then they are ceased: or if by distribution, then were they *Widowers* or *Deacons*, and no severall Offices.

And thus of your five Officers, the three first are but one Office of the Minister; and the two later
Temporary:

Temporary: so farre are you short of your *first* *distinct* and *perpetuall* Offices.

The second part of your Interrogatory is concerning the Ecclesiasticall State of *Archbishops*, *Bishops*, *Deanes*, *Sub-deanes*, &c.

In this enumeration you study to be exact, and to reckon up every thread; by which curious diligence you have thrust in a number that are no Ecclesiasticall Callings at all; and againe, reckoned up some who are rather yours than ours, *Stipendiaries*, *Pagano-Preachers*, *House-Priests*, and the like.

But to answer to that which is materiall in your Catalogue; I say, that in the new Testament is founded a *Ministry*, which may differ in their *Degrees*, and may differ in their *Maintenance*; to which two places may be referred all the Titles here set downe which are Ecclesiasticall.

For the first, though the Ministry it selfe be one, yet may it admit divers degrees. In the old Testament, *Aaron* and his succession was above the other *Priests*; and the *Priests* above the *Levites*: Among the *Prophets* some ruled, as *Samuel*; some obeyed, as the *Children of the Prophets*; and the morall hereof of *Ruling* and *Obeying* is not *Ceremoniall*. In the New Testament, Christ made some *Apostles*, as the *Twelve*; some *Disciples*, as the *seventy two*. And the Apostle *S. Paul* teacheth us, that Christ his Church must be like a *Naturall Body*, wherein some are *Eyes*, some *Hands*, some *Feet*.

The Degrees that I meane are *Bishops*, *Priests*, and *Deacons*.

For *Priests* or *Elders* you can make no question, they

they are *in terminis* frequent in the Text. For *Deacons* no doubt those *seven* Act. 6. did with the other charge assume also the Ministry from the Apostles Ordination. For first they had the imposition of the Apostles hands with prayer. Secondly, *Stephen*, one of them, preached and did miracles. Thirdly, *Philip* preached, and (that which is Ministeriall) *baptized*. Fourthly, the Apostle willeth that the *Deacons* hold *Mysterium fidei*, the mystery of faith, 1 Tim. 3. 9. which signifieth the substance of the Gospel preached, in S. *Pauls* manner of speaking. Fifthly, the Apostle adds, that he that dischargeth his *Deaconship* well, *getteth to himselfe a good degree*. And what can be more reasonable, than that there should be an orderly Initiation or Probationship into the Ministry. *Elisba* held water to *Elias* his hands, before he was Prophet in his stead. The Apostles were witnesses of Christs Temptations before they were sent. S. *Paul* had *Barnabas*, and S. *Iohn* had *Mark*, for their Minister, Act. 13. 5. even to the work. Such were those Brethren or some of them that went with S. *Peter* to *Cornelius*, to whom he commanded, that they should be *baptized*, Act. 10. Such attended on S. *Paul* to *Corinth*, and *baptized*, for he himselfe *baptized* but one household, 1 Cor. 1. these you scornfully terme *halfe-Priests*.

For the superiority of *Bishops*, not only the Apostles had it, but they also whom they constituted *Bishops*, as *Timothy* at *Ephesus*, and *Titus* in *Creet*, to redresse things amisse, and to ordaine Ministers. Yea still this Authority was propagated and continued in the Churches, Apoc. 1. and 3. to the *Angel of the Churches*.

Churches. There were many *Elders* or *Ministers* in every Church; *Antipas*, *Nicholas*, and those who hated and preached against his doctrine; yet *one* is the *Angel* there still: As more largely it appeareth at *Ephesus*, where surely was more than *one* that were *Ministers*, yet but *one Angel*. Yea *S. Paul* alloweth *Timothy* a *Court Ecclesiasticall* (*viz.*) to receive accusations, and examine witnesses; for thus he saith, 1 Tim. 5. 19. Receive no accusation against an Elder, under two or three witnesses. The like to *Titus*, 3. 10. Avoid an heretique (out of the Church) after once or twice solemne admonition.

Now then can you deny to Superiours and Governours their necessary Deputies, servants, and substitutes? nay these are necessary even to the meaneſt, though they be no Ecclesiasticall persons; nor have to do in the Ministry. For you know the *Gibeonites* served for some necessary use in the Tabernacle, to draw water, and to cleave wood, Jos. 9. 23. But if any of these play *Gebazi*, it is *Elisha's* charge to mark him with *Leproſie*. All antiquity speaks of these three degrees of the Ministry; the *Canons* called the *Apoſtles*, the *Antient Fathers*, and the best *Councells* doe declare and justifie them.

The other part, the inequality of *Maintenance* is a sequell of the former; for greater degree requires greater suppoſtance. And the Scripture sayes the same thing. *S. Paul* 1 Cor. 9. 7. resembles the *Ministers Maintenance* to the stipend of *warfare*, where every man hath wages according to his place. And verse 13. to those that wrought about the Altar, where some had prerogative above the rest. Yea the

same *Apostle* doth tell *Timothy* so much, *1 Tim. 5. 17.*
The Elders that rule well, are worthy of double honour.
 Where he meaneth by double honour, larger Maintenance, as (besides the consent of the best Interpreters) the *Apostle* himselfe explains it to be meant of Maintenance, bringing the same place which before *1 Cor. 9.* hee cited for the Ministers Maintenance, out of *Moses* saying, *Thou shalt not muzzle the Oxe that treadeth out the Corne.* And which *Christ* to the same purpose proverbially used in the Gospell, namely, *the Labourer is worthy of his hire.* All which is plaine, that double honour is interpreted double Maintenance, by the Illative, *for the Scripture saith.* Thus then you may see that our Ecclesiasticall State, in diversity of Degrees and Maintenance, is more consonant to Gods word, than your device of sundry names, without persons or Perpetuities.

The third Demand.

Whether the calling and entrance into these Ecclesiasticall Offices last aforesaid, their Administration and Maintenance now had, and retained in the Church of England, bee the manner of Calling, Administration, and Maintenance which Christ hath appointed for the Offices of his Church above named?

Answer.

IN this Third you demand, whether our Calling into the Ministry, &c. bee those which *Christ* appointed.

appointed. It is easie to demand much; you should rather have shewed your particular dislikes.

But I answer, that they are. Our Calling hath that Ordination which the Apostles used, and *S. Paul* appointed *Timothy* and *Titus* to use, viz. by the imposition of the Bishops hands, and of the other Ministers that are present at that action; for they also lay on their hands *juxta manum Episcopæ*; by the Bishops hand, according to the ancient Canons. And before this, we have the election and approbation of the people, or of the cheife of them, whereby wee are commended to the Bishop, as you may know by the Law of Patrons, and of Justices, and of Neighbour-Ministers, whose commendations are necessary before any be made Minister, or admitted to any place in the Church.

For our Administration; it is of Gods word, and of the two holy Sacraments, and of publick Prayer; all which the Minister ought to doe. Other Administration have we none, unless you meane *Marrying* and *Burying*, which perhaps you mislike that the Minister should doe them; but why I know not. For *Marrying*, God himselfe first acted it, and brought *Eve* to *Adam*, *Gen. 2.* And *Christ* said after of all Marriages, *Quos Deus conjunxit, &c.* Those whom God hath joyned together, &c. Who then fitter to doe this in the place of God, and in his name, than he that is his Messenger, and in his stead?

For *Buryall*, it is the field and Seminary of the Resurrection, and who fitter for saving than hee that is Gods Sower?

And for our Maintenance, it is by *Tithes* better than

than yours by *Almes*: for it was so before the Law, and under the Law, and under the Gospel, as soone as the Magistrate was Christian. And your *Almes* onely used in time of Persecution, when no better could be had. For where the Ministry shall have no Maintenance, but what must bee at the mercy of his Auditory, how apt is hee to smooth, humour, and subscribe to such (and wave their darling and pleasing sinnes) in whose power it is to deny him sustenance? were there no other reason for the independency of his Maintenance.

The fourth Demand.

whether the Sacraments, being Seales of righteousness, which is by Faith, may bee administered to any other than to the faithfull and their seed; or in any other manner and ministry, than is prescribed by Iesus Christ? And whether they be not otherwise administered in the Cathedrall and Parochiall Assemblies at this day in England, or no?

Answer.

THE Sacraments, the Seales of righteousness, are onely to bee given to the faithfull and to their seed, (or to such as seeme to be faithfull, as *Iudas*, *Simon Magus*, *Demas*, and such like) and to no other are they given in the Church of England; for if any bee profane, un-holy, or notoriously wicked,

wicked, the Minister is by Law to repell them. Neither are they given with us in any other Ministry, than Christ hath appointed; unlesse you you meane the *Baptizing* by *Midwives*, which in our Church is not approved, nor now any where practised.

Neither are they given in any other manner, unlesse you meane hereby externall and variable circumstances, as *kneeling* at the *Barbariss*, and such like, as I thinke you doe. And then I answer you, to receive it *kneeling*, is most fitting and decent; seeing it is an Action of more humillity and devotion, than standing or sitting is. At the first they received it sitting, or rather lying and leaning, for Saint *Iohn* then leaned on *Iesus* breast, as their manner was then to eat. But this is no more perpetuall or necessary, than to receive it at night, or after Supper, for these were then used according to the present occasion. Even as many circumstances were used in the *Passover*, at the first institution in *Egypt*, which should not bee perpetuall, as the sprinkling the doore with blood, their not going out of their houses that night, their eating of it standing, with loynes girt and staves in their hands, all which as notable ceased in the land of promise.

The fifth Demand.

Whether the Booke of Common Prayer with the *Faasts*, *Fasts*, and *Holy-daies*, *Sainted Prayers*, and *Lyturgie* prescribed therein and used in these Assemblies, be the true

true worship of God commanded in his word, or the device and invention of man for Gods worship and service, or no?

Answer.

You aske, whether the Book of Common Prayer be Gods worship, or the Invention of man. It was thus composed by men, godly and learned men, and many of them *Martyrs of Christ*.

The doctrine thereof, is according to Gods Word; a book as fir, and full of edification, in the Prayers and Administration of Sacraments, as possibly can be devised or made. The things that you here dislike in it, are Feasts, Fasts, and Holydayes, stinted Prayers, and Lyturgie.

In our Feasts and Holydayes, first observe that wee have none to *Legend Saints*, but Christ, his *Apostles*, the *blessed Virgin*, and *Saint Iohn Baptist*.

Secondly, that wee worship no Saints in those dayes, but praise God for them, who made them profitable to his Church.

Thirdly, it is lawfull for the Church to appoint such dayes to glorifie God in. For in time of the *Macchabees*, the Church appointed an Anniversary Feast of Dedication of the Altar, after they had rid the Temple from *Antiochus* his profanation, *1. Mac. 4. 59*. And our Saviour Christ himselfe observed it, *Iohn 10. 22*.

Fourthly, that the observation of such times is very

very ancient and generall; for in the first Generall Councell of *Nice*, there was great question about the day, whercon *Easter* should bee kept, but not a man, either in the *Latine* or *Greek Church*, but then thought it meet to be kept: so farre was the Church then from your nicety.

In the Prayers and Lyturgie, you here finde no other fault, but that they are stinted and set Prayers; for you would have no Book at all, nor any forme of celebrating Holy things; nor any set Prayers, but all voluntary, at every Pastors discretion. If this fancy should take place, not onely every Minister would vary from himselfe, but one would agree with another, like *German Lips*. Nothing is more needfull in holy things than conformity, so the forme be good. But to speak onely of stinted and set Prayers (which fault you find.)

First, in the Temple, the booke of *Psalmes* was their *Psalter*, or set Prayers; for they were appointed to bee used continually, and are set to certaine orders of Priests, and to certaine times and instruments, for daily use, as the *Hebrew Inscriptions* of all the *Psalmes* doe testifie.

Secondly, the Priests had a solemn set forme of Prayer which they used when they solemnly blessed the people; the words are prescribed, *Num. 6. 23, 24, 25. The Lord bless thee and keepe thee, the Lord &c.*

Thirdly, they had a set forme of Prayer in the wilderness, which they used when the Tabernacle removed, *Exurgat Deus, Let God arise, &c.* And another when the Tabernacle was pitched, *Let God returne, &c. Num. 10. 35.*

Fourthly,

Fourthly, they had *Psalmes* to sing at the Pasſeover, the 113, 114, 115, 116, 117, 118. accounted together to be a great grace unto the Pasſeover, which our Saviour Chriſt obſerved and ſung with his diſciples, *Matth. 26. 30.*

Fifthly, to conclude, prayers are not worſe becauſe they are ſtinted and in ſet words; for Chriſt prayed thrice in one night, uſing the ſame words, *Matth. 26. 44.* And taught his Diſciples the ſet forme called the *Lords Prayer*; ſaying, *Say thus.*

For any exceptions, you now take or take up againſt any materiall paſſages or Prayers in the book it ſelfe, they are ſuch as have often been answered by *D. Boyes, Hutton*, and others, long ſince.

The ſixth Demand.

Whether all Churches, and people (without exception) be not bound in religion to receive and ſubmit unto that Miniſtery, worſhip, and Order, which Chriſt, as Lord and King, hath given and appointed to his Church: and whether any may receive, and joyne to any other, deviſed by man, to the ſervice of God: and ſo ſequently, whether they that joyne to the preſent Eccleſiaſticall Miniſtery, Worſhip, and Order of theſe Cathedrall and Pariſhionall Aſſemblies, can be aſſured by the word of God, that they joyne to the former, ordained by Chriſt, and not to the later, invented by man, for the worſhip and ſervice of God.

Answer.

Answer.

You aske, Whether people must submit to those things onely, which are instituted by Christ; or, whether they may submit to the *inventions* of men. In matters of substance and worship of God, I say, only to Christs institution; but in outward circumstances, the Magistrate hath authority to ordaine for comelineesse; and herein not to obey him is the sinne of disobedience: As to appoint with what action wee shall receive the Eucharist; in what kind of bread, in what kind of wine, at what time of the yeer, and how often, in what apparrell it should bee ministred, or such like: But he may not alter matters substantiall; and if he should, therein we ought not to submit to any such command; but we ought rather to undergoe the penalty inflicted on the deniall: as to adore the bread, with as much worship as we doe Christ; to communicate in one kinde onely, and such like, which Papists have devised. Now then consequently seeing wee keep the substance of Gods true worship according to his Word; and in all outward things are a great deale nearer the rules of comely order and decency than you are: They that joyne themselves to us, may be assured that they joyne to a Church, founded after Gods Word, and so can they not be, that joyne themselves to you; seeing you set up into your selves a new Synagogue: And thus your *Demand* are satisfied.

Now then, to come to a small issue in this controversy; If any of these faults bee in our Church,

or more of them than you can prove (for I would yeeld you an *Epha*, where you cannot prove an *Omer*) yet have you no just cause of your separation from our Congregations, so unnaturally to despise the wombe that bare you, and the paps that gave you suck: yea to separate from all the Churches in *Christendome*, to a new handfull at *Amsterdam*: witnesses against you are all those who dislike many things, as you doe, and yet communicate with us. Who albeit by their rash dislikings, they have been accessory to your fall, yet herein they forsake you, their consciences will not suffer them to fall utterly from the Church: wherein both you and they have confessed that our doctrine is true, and according to Gods word. And herein I will convince you by as many arguments, as you have proposed *Demands*.

1 First, the Jewish Church in the time of the Prophets was more corrupt than you can asseme of ours: of which the Prophets doe asseme, that there was no whole part from the head to the feet, that the faithfull City was become an harlot, that they were princes of *Sodome*, and people of *Gomorrah*: yet the same Prophets never forsook the fellowship of the Church, but still reproving their faults, did communicate with them in the Temple sacrifices and prayers, as witness the history and writings of the same Prophets.

2 The Church in our Saviour Christs time was worse than that, possessed and ruled by *Scribes*, *Pharises*, and *Saducees*, of which Christ said, that the blinde led the blinde, that they taught for doctrine the precepts of men, that they made the word of God of no effect.

effect by their traditions, that they made the house of Prayer a denue of theeves, that they justified themselves in their owne righteousnessse, that they deuoured widowes houses under pretence of long prayers; and therefore many woes were pronounced against them, *Mat. 23*. Notwithstanding all this, our Saviour Christ, before he took upon him his publick Ministry, was presented in this Temple, before these Priests, and there many offered their oblation before them, *Luk. 2. 22*. There, and before them, and amongst this people did Christ appeare with his Parents when he was twelve yeares old, at the Feast of the Passouer; then in the Temple he associated with the Doctors, hearing them, and asking them questions, and affording them his answers *Luk. 2. 4. 42*.

3 After that he took upon him his publick Ministry, he usually repaired to the Temple, at every of these three solemne Feasts, and there taught daily, and openly in the Temple, *Iob. 2. 13*. *Iob. 18. 22*. he usually taught and healed in the Jewes Synagogue amongst the people, *Luk. 4. 19. 16*. he ever sought to purge Gods house, but not to leave it, for the zeale of Gods house had eaten him up, *Iob. 2. 17*. but the hatred of Gods Church and house doth drive you from it.

4 And as he used himselfe to communicate with the visible Church, so he taught his to doe, *Mat. 23*. saith he, *The Scribes and Pharises sit in Moses chaires; therefore heare them, and doe as they bid you, but after their works doe not, for they say and doe not; and when he purged Leapers, as Mat. 8. 4. he sent them to shew themselves to these Priests, to be judged by them, and there with them to offer the gift which Moses com-*

manded.

manded for a testimony unto them; he taught his how they should offer the legall offerings aright, before these Priests, *Mat. 5. 23, 24.* If thou bring thy gift to the Altar, and there rememberest that thy brother hath ought against thee, leave there thine offering before the Altar, and goe thy way; first bee reconciled to thy brother; and then come offer thy gift.

5 And (lest you should say, that this was till Christ had finished all things, and abrogated the Law) as Christ did himselfe, and taught others to doe, so did his Apostles after the Passion and Resurrection, for *Acts 2. 46.* They continued daily with one accord in the Temple: and *Acts 3. 1.* Peter and Iohn went up together into the Temple, at the ninth houre of Prayer (that is, at our three of the clock after noone) which was the time of the Evening Sacrifice: and *Acts 3. 20.* As they were bidden of God, they entred into the Temple, and this they did daily, *Acts 5. 42.* Yea, Saint Paul more particularly in the Temple purified himselfe with other brethren, and they prepared their offerings, to bee offered for every one of them before the Priests, *Acts 21. 26.*

6 Yea (lest you should say, the Jewish Church had any prerogative) the Apostles accounted those Christian Churches holy, and to be communicated withall, which yet were unperfect, defective, and reproveable in many things: Saint Paul highly commended the Church of Corinth, *1. Cor. 1.* and yet reproveth them in that Epistle of many faults, both in doctrine, and manners, as camall and schismaticall: some holding of Paul, some of Cephas, some of Apollos, Chap. 3. For suffering the ineffectual man among them,

them, Chap. 5. For going to *Law* one against another under the *infidels*. and for accounting fornication small or no sinne, Chap. 6. For eating (with offence to the weak) things offered to Idols, Chap. 8. 9. 10. For abusing the publick Assemblies, and the *Lords Supper*, Chap. 11. For abusing the *spiritual gifts* to ostentation, not to edifying, Chap. 12. 13. 14. For denying the Resurrection, Chap. 15. For some of them said there was no Resurrection, vers. 12. And yet notwithstanding, before all these were amended, yea, before they were by him reprov'd, in the first words of that Epistle, hee giveth them the Title of Gods Church, of Saints by Calling, and such as were called to the fellowship of Christ: to teach us how to think of Militant Churches upon Earth. The like may be observed of the Church of Galatia, and divers others.

7 Lastly, the doctrine of the Apostles is, That the Church indeed, is the Pillar and ground of truth, because God will lead it into all necessary truth; but yet that it may erre in matters of lesser weight; as it is exemplified by Churches, to which they wrote their Epistles. That the Church is spotted in her selfe, but without spot or wrinkle by acceptance in Christ: *Ephes. 5.* and see every particular man and member of the Church, that hee is partly flesh, and partly spirit, unperfect in himselfe, but perfect by the Grace and merits of Christ: So Saint John in the *Apocalyp.* seeth the seven Churches of Asia in Christs presence, as seven golden Candlesticks, and the seven Angels thereof in Christs right hand as seven Starres, chap. 1. yet against every one of them, both Churches and Angels, he bath somewhat in the Epistles, which
he

he wrote unto them, Chap. 2. 3. to teach us to edifie
men and Churches, not by their own imperfections,
but according to that grace, and estate which they
have obtained by the mercy of Christ.

Wherefore I wish you beware in time, *be-
heed lest the Serpent which seduced Eve, doe also de-
ceive you; even whilst you thinke with her to de-
come like Gods: consider that this your Covenant
of Separation may be a sinne of presumption: Remem-
ber Abraham your Father, and Sarah that bare you, for
that with better consideration, you may returne
to your Mother the Church againe, and
keepe with her the unity of the
Spirit, in the bond of peace;
which God grant for
Christ his sake,*

Amen.

FINIS.

ENGLANDS⁹ LOOKING IN AND OVT.

Presented to the High Court of
PARLIAMENT
now Assembled.

By the Author R. M. Knight.



LONDON,

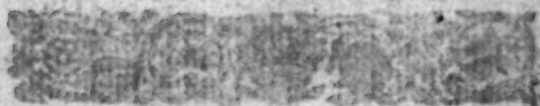
Printed by T. Badger for H. Mosley, and are to
be sold at his Shop at the Princes Armes in Saint Pauls
CHURCH-YARD 1649.

ENGLANDS
LOOKING IN
AND OUT.

Presented to the High Court of
PARLIAMENT

now Abolished.

By the Author R. M. Knight.



LONDON,

Printed by T. Bagley for H. Mollay and are to
be sold at his Shop in the Prince Armes in Saint Pauls
CHURCH-YARD 1040

**The humble request of Sir Ralph
Maddison K N I G H T, to the Honourable
House of Commons,**

Die Martis primo Decembris 1640.



That it would please this Honourable Assembly of the House of Commons, to take into their consideration the decay of our Kingdomes commodities, and especially the Wools of this Kingdom of late years much decayed in price; which (if it continue) will assuredly pull downe the revenue of King and Subject, to the unspeakable losse of all in generall.

Which your humble petitioner conceiveth to come by two speciall or principall wayes or meanes, both of them worthy of your High and Noble consideration; namely, the overballancing of Trade in commerce with Strangers, And the merchandizing Exchange by bills used betweene us and Strangers; both which doe tend to, and in truth doe drive out our Kingdomes Come both Gold and Silver for the making up the unequal and prejudiciall ballance of Trade and the Vicious and Canker-eating contract daily practised betweene us and Strangers, and especially the Bankers the first movers therein.

And because the words (ballance of Trade, or commerce and merchandizing Exchange) must of force be mentioned because they are the words of art or science well known to many in this Honourable Assembly, who have beene veried

by Trade or Travell in forraigne parts. Yet because I suppose these be more here assembled that have not bene veried, or given their mind to Marchandizing business; I humbly crave pardon, if I be bold (for the help of all mens understanding herein) to explaine these words in as few words as I can.

And first, of (Ballance) all men doe know what it meaneth in buying and selling at home, but the word (Trade) put thereto, is obscure, till it be opened.

Ballance of Trade then, is the computation, or taking the account or valuation of all the marchandize exported or imported into this kingdome every yeare; which (being cast up) may tell us whether wee get or lose, or what losse or gaine commeth to the kingdomes Commerce that yeare the Ballance is cast up. And if it be found that we import more than we export, then that which doth want of making the ballance equall, must be fulfilled with our kingdomes stocke or store of money; which (in proceesse of time) will eate up, or consume (to a small portion) our moneys that should beat or maintaine our home-commerce and markets; (per consequence) lessen the prices of our Woolls, Corne, Lands, and what not? for this is infallibly true in common sense, that where much money is, there the prices are greater, and where little money is, there the prices of all things are lesse, and goe low. Hence it was, and will be said this proverbe, *Regna pecunia domat*, for money will beare rule in price in despite of all men that say no. But I do conjecture (as some have said to my selfe) some in this assembly will say; How is it possible that all goods or marchandize, going out of this Realme and comming in should be accounted? This is a thing that to some wise men doth seeme impossible. To this I answer, It is no new thing, that the valuation or rate or price of all goods going out and into this Realme, hath bene put into booke duely kept in every port of this kingdome, and once a yeare at a certaine time all brought into the Kings remembrancers office in the Exchequer, and there to be collected and made up into one grosse summe of all out bound and another grosse summe of all in bound goods; where-

whereby the King might (as in a mirror) see the face of his common weale whether it grew fat or leane: And this (under favourable correction be it spoken) was one amongst other causes wherefore custome of old was due to the King by common reason or law, for maintenance of the officers that attended this care in every Port, and is so ancient as in Henry the third his time it was called (the old custome:) before all memory of Record: This may suffice in brevity for the words, *Balance of Trade*.

Secondly, the word exchange, all know what it is to make a change; Marchandizing Exchange is knowne only to Marchants, and those that in forraigne Travell have used it: And few of either sort doe know the par or equall exchange of Coynes betweene forrainers and us.

Exchange of Marchants was first invented for saving of portage and keeping of moneys at home in every kingdom, beside the hazard that might befall in carrying of Treasure (as luggage) from kingdome to kingdome, which otherwise, upon every severall contract (made to be paid forraignly) would bee exported; and every Traveller beyond the Seas should carry his expending mony with him. But now, if by equall or disadvantageous exchange a man deliver an hundred pounds here to bee paid so much like quantity of gold or silver againe there beyond Seas; this both keepeth the money at home. But if by unequall exchange a gain may bee had by overvaluing of our money beyond Seas, as now they be overvalued, especially in *France*, not only a Marchant making contract as aforesaid, or a Traveller not knowing the mystery, shall lose ten or more in the hundred. And the Marchant observer of the mystery, (for the gain he had thereby) export the money in *specie*, but more especially gold, when visibly without change of species he may retaine ten of those pieces and more in the hundred, and there with ninety pieces pay the hundred pieces received here; and this is the overt or open fallacy, now too frequently in *France* practised upon or by the denomination of that coine. But there is another more secret which is practised by Exchangers to bee considered from the fineness of the coine: wherein

wherein is to be noted, that all Princes coines are not alike, for some have more Allay or Copper mixt with the gold or silver, which were a long discourte to enter into, and upon agitation of this businesse of Exchange, will be opened sufficiently there being only two chiefe wayes of deceit; denomination, or open deceit; The second, intrinsicke or inward value, consisting in the mixture of Copper more or lesse put into the gold or silver.

It is not unknowne that there bee other great causes which doe hinder our prizes and procure damage to our home commodities; namely, exportation of Gold and Silver, diversion of bullion and home-consumption of gold and silver, Inbancing of our moneys Gold and Silver in forraigne parts, and especially in *France* as aforesaid, and home-bred monopolian practises; all which will fall into consideration upon the handling of the two first causes above said.

Whereupon my humble request is you would be pleased to cause the Ballance of Trade to be truly cast up and presented unto you with all speed, as also to take notice how the exchange goeth betweene us and forraigne Marchants. And (if both be found prejudiciall) to let such convenient remedy as hath bene formerly in ancient time used, or by your grave wisdoms be found more agreeable to these moderne times; And hee shall ever rest a devoted servant unto our King and Country, with his hartie prayers for prosperity of both.

R. M.

DEAR E A D: Sovereigne, and Right Honourable
 Lords, with the Honourable House of Commons:
 For unto you all, I humbly present these my La-
 bours, (for that it doth concerne everyone, from
 the King to the Beggar) expecting neither profit nor praise
 for the same, Ministerium oblatum ne fordescat. My sin-
 gle duty bindeth me, (as a member in a Ship in time of de-
 stresse,) to put to my hand to worke in the same.

One of the Leakes in this Ship or house, is the running out
 or leaking of our monies into other lands by way of overbal-
 lancing in Trade or Marchandizing Exchange, or both; the
 two principall causes of our trades decay, and want of monies.

And for that Marchandizing Exchange is mysticall,
 and full of secret deceipts, chiefly nourished and directed by
 the Bankers or lenders of monies beyond Seas for unconsci-
 enable gaine; and (by secret or close conveyance) to worke
 out and carry away our bullion or monies in specie, as it hath
 been divers yeares, and yet is visibly seene in France, and
 other parts beyond the Seas; Therefore (imitating herein
 the wisest of men) I shall seeke out plaine and easie words to
 expresse the same; not tying my selfe to the words of Art,
 thereby endeavouring to facilitate, and make the difficulty
 thereof easie to every mans understanding not versed there-
 in, (if they have a desire:) Wherein I shall observe the
 Method of the wisest Instructor, who first created the lights
 to enlighten the succeeding world, and after manifested the
 creatures by the same; So I shall (God willing) first open the
 use of the Marchant Exchange, and after set forth some
 abuses of the same to all mens understanding, and lastly the
 remedy. So, praying to God to prosper your labours in all
 happinesse, I rest Your humble and devoted Subject and Ser-
 vant.

Ralph Maddison Knight.

IN the first place then it behooved to shew the composing of the weight of silver and gold; Silver weight is thus composed: A pound Troy containeth twelve ounces; an Ounce containeth twentie pennie weight, a pennie weight containeth twentie foure graines of wheat, taken out of the middest of the wheat care, *et converso*, 24. graines taken out of the middst of the wheat care doe make a penny weight; twenty penny weight doe make an ounce, and twelve ounces do make a pound Troy.

Where note, that a pound Taile is but foure ounces, which before King *Henry* the Sixt his time, was all one with the pound Troy, he then did raise it by prerogative to 30. pence the ounce, which caused the price of an ounce of silver to passe at that price in currant payment betwixt man and man; and a pound weight Troy to passe at 30^r which before was but 20^r. Thus by dividing the ounce Troy into so many more peeces, hee lost so much in his revenues, customes, and other duties belonging to him, as he had multiplied the pence in number, and this is called, raising the Coine in denomination.

And in successe of time, between *Henry* the Sixt, and the beginning of *Edward* the sixth his time, the ounce was raised to fixtie pence, and so it remained ever since constant, notwithstanding the raising of it in forraigne parts; for it was found by experience of our former raisings, that raising of the ounce weight, was but a temporarie remedy to keepe the monies at home, and stood no longer then they raised againe beyond Seas; This may suffice for the weight of silver, consisting now.

now of sixtie pence the ounce, twelve ounces to the pound Troy.

The gold pound being the same in weight with the silver is otherwise composed in other termes; as thus, The Gold casteth away the name of penny weight, thus, A pound weight of Troy of pure Gold is said to bee 24. Carrats, and every Carrat containeth foure graines, two Carrats and an ounce are one weight, a graine and halfe a quarter of an ounce are one weight.

Next followeth in order to know the Composition of the mixture or finenesse of Gold and Silver, and first, of Silver, because it is the common market man both at home and abroad.

Here is to be noted that no monyes be made of pure Silver in no Mints, the reason is, because in its purenes and puritie the Silver is as flexible as lead almost, and therefore not so usefull in its puritie, as when it is something hardned with Copper; even so it is with Gold. There is no pure Gold minted in any place I know of, but hath some Allay or Copper, and if it hath beene heretofore, it is so ancient that no memory thereof remaineth to us; and if it were at any time done so, the alteration began with some Prince that ment and did deceive others with so doing: for it is a powerfull meanes to fetch his neighbours Coines from them to bee minted in his mints; which being perceived, his neighbours did mix their Coines also, thinking thereby to fetch theirs home againe by the same meanes it went away; but (as it is before said of denomination;) so then and now it falleth out to bee the same in imbodying the Coine, as it was or is in denomination; but a temporary remedy and to no purpose but hurt, as I shall tell

tell you hereafter, when I come to speake of the inconveniences of raising the Coine by denomination or debasing of it by Allay or Copper, which be all one in effect and worketh alike.

So then you having the weights of silver and gold in your understanding and memory, it remaineth to let you know that almost all Princes coynes doe differ in finenesse or mixture. few do agree just together, in somuch as Spaine having foure Mints or more under his command, two in the West Indies Mexico and Perue, and two in the Continent of Spaine, *Lisbon* and *Sivile*, yet all foure differ in finenesse one from the other something, for which there is some reason to be given in its proper time: So likewise there is some difference in finenesse in other Princes Coines, as between us and *France*, and the Low-Countries, *Arch-Duches*, and united Provinces, *Lubecke*, *Hambrough*, *Strad*, and the Imperiall Cities of *Germany*.

And for this cause of differences, ours consisting of Eleaven ounces two penny weight fine, *FRANCE* of Eleaven ounces fine, Low-Countries of tenne ounces, and some of nine ounces fine in the pound Troy.

It behoveth us who have the finest Standard or mixture of silver in our monyes, to beware that our fine monyes bee not drawne out from us to maintaine the baser mints, for if denomination have a power to work that effect, much more hath embasing of Coine being not so easily perceived as the other, and to watch over them in all places, least we be deceived by any of them.

But some will say, what neede wee bee put to trouble

trouble to watch others, cannot we more easilie doe as others doe?

To this I answer, if there were no harme in so doing at home, yet to alter with them that alter or may alter, requireth a continuall watch over all others with whom wee haue commited; or else, how should we know when they alter, or know what mynt it is that draweth our monyes from us? and if we should alter our mint as often as others may alter, wee should ever be altering and have no rest at home; this, perconsequence must needs bring a confusion in short time; when once moving our mynt hath made great alterations amongst us at home, and will ever doe so when we shall alter. It is the greatest harme to King and Subjects, as shall be shewed (God willing) hereafter. In the meane time, give mee leave to let you know, that in or about the yeare of our Lord one thousand five hundred fiftie and five, we being in amitie with all Princes and neighbour-mynts, there was a generall consent amongst Princes and States to make a Treatie for the Concord in Mynt affaires, to keepe a partie in Coynes, which treaties were frequent in elder times, but now, (by reason of wars neere hand, in France, Low Countries, and Germany) is omitted.

And in King *HENRY* the eight, his time, there is mention made of a Treatise betwene the *KING* and the Arch-duches of *Austria*, wherein it was found that the difference of an halfe penny in an Angell of Gold (which now is about thre pence in the pound tale) in would be sufficient to exhaust his treasure out of his kingdom, and by no means would suffer it.

Then per consequence what doe they which at this time doe raise both Gold and Silver, twenty in the hundred above others?

The answer to this is, they doe breake the Law of Nations, which is a just cause of Warre amongst Princes, to goe about to draw away their neighbours coine by inhancing, by denomination, or debasing the finenesse by Allay, for all make one effect as aforesaid.

But what care they to breake the law of nations that purpose to have Warre? then this is answered for that, and must we then of consequence have our moneys exhausted (as they are) or make Warre, and by the next consequence be undone; is there none other remedy? There is, but I reserve the remedy till another time and place.

Now I have laid open the composing of the weight and finenesse of Gold and Silver, I am to shew the cause of exporting of our Gold and Silver, before a remedy can be applyed.

And this is a secret to most men to know the cause, and will be controverted by them that have profit thereby; and if we believe them that controvert it, the cause is lost; herein is to be noted, what Ecclesiastes (as concerning Merchant Exchange) saith: Trust not a Merchant in the businesse or touching Exchange; a Labourer, in the point of hyre, nor a souldier in the ending of warres.

A Bear in remembrance of the weight and finenesse of our owne Coyne especially, without which knowing and remembrance, you cannot fall upon nor understand the true cause of exhausting of our moneys, which is the marchandizing Exchange, nor yet the remedy.

And T

§ A

Ther

Therefore I pray you pause upon that which hath been said a while, unlesse you have been verfed or do understand the mint businesse, and composing of Gold and Silver, which hath beene declared in some measure.

Also take this with you for a principle, moneys can neither bee advanced in denomination, nor a pound Troy or an ounce be made into more pieces of Silver, nor debased by putting in more Copper or Allay, without generall detryment to the Respublike: A perillous thing to deale withall without doubt, and most especially in Land Common weales.

And wherefore more in land common wealths; then in maritime and Marchandizing Common Weales: I must tell you, or you will not beleeve.

Maritime and Marchants can immediately change with the Changer, without detriment: The Marchant can immediately set a price of his Marchandize, according to the worth of the money; and the Artificer and Labourer set a price accordingly to his labour or hire; which cannot be done in terrane State, more especially in our Kingdome; which I forbear for the present, till I shew the inconveniencies or mischiefs that would follow the alteration of our mynt, and will be most pernicious to undertake any such thing.

And for that I have already named the Marchant Exchange to bee the efficient cause of exhausting our moneys in generall, this it is; Marchants Exchange was first invented for the saving of portage, and keeping of moneys at home in every kingdome, besides the hazard that might befall in carrying of Treasure (as luggage) from kingdome to kingdome, which otherwise

wise upon every severall contract (made to be paid for-
raignly) would be exported; And every traveller be-
yond the Seas would carry his expending money with
him.

But now, (if by equall or disadvantageous Ex-
change) a man deliver an hundred pounds here, to bee
paid so much like quantitie of Gold or Silver againe
there beyond Seas; this both keepeth the money at
home, and saveth the Traveller a labour and hazard in
carrying the money over.

But if (by unequall Exchange) a gaine may be had
by overvaluing our monies beyond Seas, as now they
bee overvalued, especially in *France*; not only a Mar-
chant making contract as aforesaid, or a Traveller (not
knowing the mystery) shall lose tenne or twenty in the
hundred: And the Marchant (observer of the myste-
rie) will (for the gaine had thereby) export the same in
specie, but more especially gold, when visibly without
change of species, hee may retaine tenne or more of
those peices; and there with Ninety (or lesse) of those
peices, pay the hundred pounds or peices received
here; and this is the overt or open fallacie by mutation
of place, now too frequently used, by the denomina-
tion of that Coine.

But there is another more secret, which is practised
by exchangers, to be considered from the fineness of
the Coyne, wherein is to bee noted that all Princes
Coyne are not alike, for some have more Allay or
Copper mixt with the gold or silver, as before hath bin
touched; there being onely two chiefe wayes of de-
ceit, denomination, or open deceit. The second, intrin-
secall or inward fineness, consisting in the mixture of
Copper more or lesse.

And

And because our Gold might not be scene too visible, and make too great a shew in *France*; there is now an ordinance in *France* to bring the forraigne Gold (so fast as it commeth into his Exchequer,) into the mynt to bee there minted into *French* Crownes double and treble and quatreble peices, calling them Lowyzens, and minteth them after the proportion of fifteene to one of Silver, we holding in our proportion thirteene to one; which very Mynt is able by that meanes to draw all our gold away (even that which is left) so fast as it can be gleaned up, if remedy be not provided speedily.

And occasion now offereth it selfe to give us to understand this observation following, that if disproportion between Gold and Silver be not observed aright; gold may buy silver out of the Realme, and silver may buy gold out of the Realme, and the Realme deprived of the one by the other; The raising of the gold here, did cause more gold then silver to come to the Mynt; and by the same meanes, it is called from us into *France*; which plainly sheweth that the raising of Gold or Silver, or disproportioning one by another, is but temporary, and in the end proveth no better than a fallacy, as inhancing and debasing; and they all bee; And the truth is, no state stands sure that stands not of the rules of right.

Here is to be noted that silver prizes gold, and gold prizes not silver; The reason is, because silver is of more common use, though gold be more esteemed of rich men, according to the common adage, *communis est melius*, it is also better for the kingdome, that more silver then gold bee minted, for silver is not

so hastily nor easily exporteth, as gold will bee: and
there will be alwayes some Canker wormes or money
brokers to export silver or gold; so long as trade is, for
remedy of which there must be some allowance made
in the ballance of Trade.

But something else cometh to minde, that hin-
deth mee yet for speaking of the ballance a while,
which is the inconveniences that befall this our state,
when our monies are raised or made little. The mov-
ing of our myne must either be in imbalancing the gold or
silver, or advancing it in denomination, for back it can-
not be brought when once it is raised, and hath obtai-
ned Currancy. It is a dangerous thing to meddle with
the Myne, either in imbalancing the money, or cutting it
smaller with the Shewes; for if it be embased, first, it
causeth counterfeiting; secondly, that part, or so much
as is embased, will carry so much fine silver out of the
Realme; and when it is perceived, the amends is as
evill as the disease. At whose in whose hands the base
money shall bee, shall bee the losers of so much as is
minted within the Realme before it bee decayed, and
what grievance would this bee, able even to cause the
Commonalty hate the government, and fall into up-
roars, and tumultuous rebellions, as it hath beene in
former times: when the Commons rebelled and wrote
these words in their banner or Standard, *Rex est qui
torquet*, being as they say in this sort, *the king is he that
torments*. If the money bee made lesse, it giveth so much to
the lesse, or homeward, the kings revenue that stand-
eth upon certain fees of his Crowne, ancient Crown
lands, least of all rent charges, land of the Bishops or
Churches, and such like that be leased, shall losse so
much;

much; the Noblemen, Gentlemen, and Vniversities shall part with so much in proportion, as the money is advanced; so commodities will be advanced accordingly. So whether monies be raised or debased, in such a disturbance most miserable in effect. Therefore there is no stirring of our money either up nor downe, for the reasons aforesaid, no gaine to the kingdome but infallable losse to some part, heart burning and discontentment fit to bring in a foraign enemy will ensue, the tampering with the Myne. Therefore I conclude this point, that there is no safe way, but to stand constant at home, and change with the changer abroad, to keepe our moneys at home. And first to prove the Marchant Exchange unequally carried, is the efficient cause of exporting our money, give me leave to know whether plenty of monies make our prices to rise, and scarcity of money make small prices, with no man (I think) will dispute, and that commodities are priced according to the goodnesse of the coyne, or to what end serveth fine gold and fine silver, if it be not to price all things.

And if in our commerce with other nations, we do give more fine Gold or Silver then we receive, or undertake our Coynes in commerce with others, it is sufficient put-let or way to carry out our money or bullion, when thereby those that perceive the advantage to be had, shall leave the trade of trading in Merchandize, and turne money Marchants, or exporters of bullion or monyes, for no lawes are prevalent against gaine. And if we do not carry in even hand with forreiners in preserving and encreasing our monyes, as forreiners doe, we shall in small time undervalue our com-

modities for want of money, and consequently over-
 ballance our Trade in price or qualitie, and continuing
 the same course, send out our monyes in change for
 commodities, and have no more commodities then we
 had before; which course will infallibly impoverish
 the Realme exceedingly; when there is a want of mo-
 ney or wasting of bullion, the commodities of the
 Realme Wooll and woollen manufactors, will fall in
 price; the commodities falling, rents will fall accor-
 dingly; when rents doe fall by such a necessitie the
 necessitie which spreads its selfe over the land: And
 (Tenants having taken leases) at inhanced prices,
 of Countrey commodities, not knowing the effi-
 cient cause of this change, will lay the cause upon
 the Land-lords and grow in hatred towards them, not
 knowing how to hold their farmes, nor what to
 doe if they give them over; this is a fearefull effect
 that followeth the want of a covenient stocke of mo-
 ney to maintaine the price, and to beat or main-
 taine our home Commerce, proceeding from for-
 raigne cause, and not from Land-owners or Tenants
 at home;

So it followeth, that those that looke to the home-
 cause; as evill making of our manufactures, or such
 like, doe not amend the matter nor raise the prices, so
 long as there is no more moneys to make the prices any
 greater, for it is infallably true, much money much
 price, little money little price, and it is as true that the
 inhancing of our Gold and Silver in *France*, will draw
 our money into *France*, if remedy bee not had, for
 the open reason aforesaid, namely, the inhancing
 of Gold and Silver beyond the Sea, and specially in
France,

France, and this is openly done to the view of all the world.

But there is a more secret way practised by Marchants and Bankers, which hath long continued a secret bying or Canker-eating Usury, namely, the marchandizing Exchange, which at the first was devised for a good and moderate gaine to the lender and ready dispatch in their affaires, and for avoyding of hazard in portage of monyes, which being abused is turned into inestimable losse and damage to the Prince and kingdome wherein it is not understood by the Marchants in generall that use it.

To avoyd the carrying of moneyes out of every Princes Realme, and that every Prince might have the sole use of their own monys within their dominions, &c for the aforesaid causes, a certaine exchange was devised, grounded upon the weight and finenes of the moneyes of each Country, just value for value, the taker or borrower to give the lender usance for the time according to reason, and so might our exchange of *England* (grounded upon the same reason) bee continued, and the Law of the land commandeth the same.

And thereupon the true valuation of our money maketh the price of exchange, for every place wheresoever we have to doe, and the want of knowing and putting into use this mystery of comparing our Coynes, with the Coynes of others, value, for value, bringeth in the abuse, and an inestimable damage to this kingdome, for wee ought to examine and compare our weight aforesaid with the weight of other Countries, and the finenesse of our Standard aforesaid, with the finenesse of the *STANDARD*

of

B 3

of

modities for want of money, and consequently over-
ballance our Trade in price or qualitie, and continuing
the same course, send out our monyes in change for
commodities, and have no more commodities then we
had before; which course will infallibly impoverish
the Realme exceedingly: when there is a want of mo-
ney or wasting of bullion, the commodities of the
Realme Wooll and woollen manufactors, will fall in
price; the commodities falling, rents will fall accor-
dingly; when rents doe fall by such a necessity the
necessitie which spreads its selfe over the land: And
(Tenants having taken leases) at enhanced prices,
of Countrey commodities, not knowing the effi-
cient cause of this change, will lay the cause upon
the Land-lords and grow in hatred towards them, not
knowing how to hold their farmes, nor what to
doe if they give them over; this is a fearefull effect
that followeth the want of a convenient stocke of mo-
ney to maintaine the price, and to beat or main-
taine our home Commerce, proceeding from for-
raigne cause, and not from Land-owners or Tenters
at home.

So it followeth, that those that looke to the home-
cause, as evill making of our manufactures, or such
like, doe not amend the matter nor raise the prices, so
long as there is no more moneys to make the prices any
greater, for it is infallably true, much money much
price, little money little price; and it is as true that the
enhancing of our Gold and Silver in *France*, will draw
our money into *France*, if remedy bee not had, for
the open reason aforesaid, namely, the enhancing
of Gold and Silver beyond the Sea, and specially in

France,

France, and this is openly done to the view of all the world.

But there is a more secret way practised by Merchants and Bankers, which hath long continued a secret byting or Canker-eating Vsurie, namely, the marchandizing Exchange, which at the first was devised for a good and moderate gaine to the lender and ready dispatch in their affaires, and for avoyding of hazard in portage of monyes, which being abused is turned into inestimable losse and damage to the Prince and kingdom where in it is not understood by the Merchants in generall that use it.

To avoyd the carrying of moneyes out of every Princes Realme, and that every Prince might have the sole use of their own monys within their dominions, &c for the afore said causes, a certaine exchange was devised, grounded upon the weight and finenes of the moneyes of each Country, just value for value, the taker or borrower to give the lender usance for the time according to reason, and so might our exchange of *England* (grounded upon the same reason) bee continued, and the Law of the land commandeth the same.

And thereupon the true valuation of our money maketh the price of exchange, for every place where soever we have to doe, and the want of knowing and putting into use this mystery of comparing our Coynes, with the Coynes of others, value, for value, bringeth in the abuse, and an inestimable damage to this kingdom, for wee ought to examine and compare our weight afore said with the weight of other Countries, and the finenesse of our Standard afore said, with the finenesse of the *STANDARD*

of the moneys of other Countries; And if we differ not with them in the proportion betweene the Gold and Silver, then may our Exchange runne at one price both for the Gold and Silver, the valuation of each Countryes moneys being taken according to weight and finenesse as aforesaid.

And if the proportion of Gold and Silver of other monyes do differ from ours, then must wee have two distinct valuations; one for the Gold, the other for the Silver, as now there is difference in proportion in *France*, from ours in *England*; And hereby shall wee find how much fine silver or gold our pound Sterling containeth, and how much of other moneys of *Germany*, *France*, the low Countries, the East Countries, or else where, we are to have to countervaille the same in the like weight and finenesse answerable to ours, whether it be by the Pound, Crowne, Ducket, or Dollar, giving alwayes value for value, which amongst Marchants was and is called *Paire*.

This due and equitable course in Exchange being abused, and through the ignorance of Marchants of not examining the truth, but taking the price of Exchange upon Trust, from the Bankers who rule the price of Exchange, this trade of Exchange is become very deceivable and damageable to our kingdome; the Marchant making his account from the price of exchange, as it goeth when he useth it, and not from the true part or equality required; And from hence groweth the losse of our moneys; and the Exchange is become predominant over our moneys, as moneys doe rule commodities, and is the very efficient cause of this over ballancing of commodities in price before
spoken

spoken of; and consequently of the decrease of our wealth, and exportation of our moneys, when we are driven thereby to give as much of our native commodities for forraigne commodities as we did before the abuse, and monies to boot to fulfill the same quantity.

This exchange is made properly by bills; when money is delivered simply here in *England*, and bills delivered or received againe for the payment thereof in some other Country beyond Sea, or when the like is done beyond the Seas, and money received here in *England*; And that upon a certaine price agreed upon betweene party and party, which is termed the price of Exchange, wherof the marchants, or rather the Bankers have the onely and whole disposing, and buy and sell their commodities beyond the Seas accordingly, without that few or none of them doe looke into the nature or inward value of the Exchange, but onely to the present object, which is to know how the price thereof goeth at the time when they have occasion to deale there with either in taking up or delivering our monyes by Exchange; whereas, if they will be true Exchangers indeed, they must know perfectly the weight and fitnessse of every Countreys coynes, hereby to render every one his just and due proportion as aforesaid; and this is, *par pari reforme*, with consideration to the lender according to the time agreed upon.

And because I have heretofore attributed the ruling of the Exchange to the Bankers, rather then to the generall or common Marchants; It behooveth me (for the enlightening of Your understanding, and illustration of the business of Exchange, to shew what a Banker is.

A banke is properly a collection of a great quantity of the ready monyes of a Province, Common weale or City, into the hands of some persons, licensed and established therunto by publique authority, created with great solemnity in the view of all the people and inhabitants, shewing great store of Gold and Silver, as belonging to the persons so established, which is to them an attractive to perswade and allure the common people to bring their monyes into these Bankers hands; So that these persons or Bankers, doe becom (as it were) the generall servants or Cassiers of that City, province, or common weale;

The Bankers have their factors or correspondency in the chiefe places in Christendome, and doe keepe account with every man of whom they have received any money into their Banke. And generally all men of wealth that be marchants, are desirous to please them, and to bring their monies into the Banke, in regard of double and treble credit they give to their compartners, which they doe by assignation without laying any out of the banke.

Such and greater devises have they and many other too long now to recite; the money (still remaining in the Bankers hands) is imployed by them to other uses; as to the ingrossing of forraigne commodities, to *Englands* prejudice, and such like feats, making monies to ebbe and flow at their pleasure, when they please; And to that purpose, the heads of every banke doe set price and agree upon it by common consent at their Fennas or generall faire for monies onely: And still their eye or devises tend to the beating downe of our English, and raising their native commodities; which

which cunning our Marchants doe not countermand, as in old times, when the Staplers that were intrusted with our staple commodities, were sworne to advance our kingdomes commodities to their power; as also to bring into the Realme, a fifth part of their export in money.

But as concerning the point of Exchange, it is most certaine that neither difference of weight, fineness of Standard, nor valuation of money can be any true cause of exporting of our moneys, so long as a due course is holden in Exchange, But this due course being abused, causeth (as aforesaid) our moneys to be exported, and maketh scarcitie thereof, which abateth the price of our home commodities, and (on the contrary side) advanceth the price of the forraigne commodities, by reason of plenty of money there, encreased by ours sent thither.

But to this, may be objected; If this be true, as it is very likely, then it would follow that our commodities would also be deare where the plenty of money is; True it is, it would be so, but that they have two crafty devises to prevent the rising of our commodities; one is, our Marchants being takers of moneys here to pay there, they know they must sell, and do profer the price according to the goods in bought, which they know as well as they that bought them; And also they have Toleration of their moneys to passe farre above their value with them, and to the greater transportation of ours, and hinderance of importation of any to us.

Therefore, to conclude; There is no remedy but in the watch of the Exchange, to preserve our owne at home,

home, and our ample trade of woollen commodities will advance the ballance.

An high Exchange hindreth moneys to come from the East, diverts the Rialls of eight that come from the West, and hindreth imployment at home.

A low Exchange exporteth our money in specie, for gaine; wherefore neither high, nor low Exchange is advantageous, but prejudiciall to us, only now a *medi-um* is the best; giving leave to plenty or scarcitie, as necessity or plenty inviteth, and most agreeable to right and equity to all men; which otherwise carryed, they have three wayes of exportation; namely, by commodities, monyes, and exchange; But there are but two wayes of importation; namely, commodities, and Exchange, whereby commeth a notable over-ballancing of forraigne commodities; and bee assured, the gaines to bee sought upon moneys, doth impeach the gaines to bee had upon our commodities, and beateh downe our prices at home, and our commodities being beat downe, it is a great cause of carrying out our moneys to fulfill, or equall the ballance.

The moneys exported (as they now bee) causeth a plenty of moneys beyond Sea, so that our Marchants buying deare, must sell deare; which bringeth a wonderfull overballancing, and causeth us to feed upon our native soyle, giving the benefit thereof to another nation; whereas wee should live by the gaines of our home commodities, being sold to other Nations: and now we are driven to seeke a gain upon forraigne commodities, to the great prejudice of our owne Country, wherein, though the Marchants bee gainers, yet the Kingdome generally beateh the losse, and they feed
still

still upon their Mothers belly; whereinto they are the more instigated through the immoderate use of forraigne commodities, which doth not fall out altogether in the quantity, but more in price; the forraigner growing daily in price, and encreasing upon us (within this fifty yeares) a fourth part, more than wee have encreased our moneys still being with us the selfe same, and herein consisteth the over ballancing aforesaid, for if the forraigne commodities, which are soone consumed, and brought (as it were) to dung, shall amount in value, or cost as much or more, than the solid commodities of our land, certes that land is very negligent and unprofitable in every mans judgment.

So then give mee leave to intimate this following, that followeth by the abuse or want of observing the true use thereof; That our home commodities are debated by the abuse of the Exchange foure manner of ways.

First, by scarcitie of money (which causeth home commodities to bee good cheape) caused by the un-equall exchange.

Secondly, by the gaine sought upon moneys, which otherwise would bee sought upon our commodities.

Thirdly, by an high Exchange with us, which causeth men to deliver that money by Exchange, in nature of Trade, which otherwise, by them might bee employed upon our commodities, likewise by a low Exchange which causeth exportation of our moneys.

Fourthly, by rash sale of our commodities by young Marchants, and others, that are driven to pay

money taken up by exchange here in *England*, to keep them doing, thereby spoyling the market of others.

Forraine commodities (on the contrary) are advanced foure manner of wayes.

First, through plenty of moneys in other Countries, which maketh generally things deare, which plenty is encreased by our owne moneys, transported to our owne hurt every way.

Secondly, by a high Exchange beyond the Seas, whereby men are endined to buy forraigne commodities, and by a low Exchange, when there are no takers up of mony, and therein our excessive use of them, doth encourage them.

Thirdly, by the tolleration of moneys beyond Seas, to goe current farre above their value, for by the alteration of moneys, the price of commodities doth alter also, And this tolleration being an hindrance, for the importation of monyes, causeth the greater quantity of forraigne commodities to be brought over at a dearer rate.

Fourthly, for that the principall commodities of Silkes, Velvets, Fustians, and such like, are ingrossed by the bankers as aforesaid, that sell them at their pleasure. These both wayes considered, must needs bring an over ballance in our trade, in value to the losse of 500000 a yeare, at least.

Thus we may consider how the Bankers, and every one of our selves do use or rather abuse the Exchange, making it a trade for moneys, and maketh that a bying usury, which was invented for speedy commutation, ease, safety, and moderate gaine to the lender, and Merchant borrower indifferently.

Thus

Thus you see, Marchandizing Exchange ruleth moneys, as moneys ruleth commodities; and that is fully proved when we shall finde visibly that one sum of money of one sort and kinde of Coyne, hath two prices, and two valuations at one time, exchanging the place only, or Country, as for example.

You have a peece of twenty shillings, and beyond the Seas you may see the same species passe betweene man and man in some place for 22^d in some other place at 24^d, and in *France* at 26^d, at one and the selfe same time, and money willingly goeth where it is most made on, and whether they worke upon coyned money, or valuing the ounce or pound at an higher price or rate, then their neighbour Princes; If it bee not carefully looked unto, it worketh the same effect, and one remedy preventeth both.

Wherefore (seeing our Marchants have no care nor regard of this) it behooveth our State (which you represent at this present) to have a speciall regard and care unto, which I most humbly present to your grave consideration; least the want of moneys (when you stand most need of it) now flying away from us doe still continue the fall of Woolls, yet lower, with all other commodities, and your Rents and lively hood to fall, which will be the undoing of your Tenants (turning up your farms) impoverishing all trades, and handy crafts, in the whole Kingdome exceedingly in generall; which (in truth) is the mother of Rebellion; proceed through a generall decay of all estates, every man being ready to strike the next above him or about him. And there bee the fearefull effects that follow an unequal Exchange, and

and (for truth) the cunning course thereof unknowne to most Marchants, and almost all men else, excepting some few that use it for their private and unconscionable gaine, to the kingdomes losse, like unto the Canker or disease called a Wolfe, eating and consuming the bosome that first bred it.

Give mee leave (before I explaine the conceived remedy) to informe you, that if any (to delude time) will oppose or contradict, that an unequall exchange is prejudiciall to our State, it is yeelded unto by common assent of all hands, Marchants and others, that an unequall Exchange is prejudiciall to the State, when it was controverted and determined in King *James* his time; at what time he appointed certaine Commissioners for trade, to sit weekly in Haberdashers-Hall. Whereupon it followeth, that for the prevention of publike losse to the kingdome, a partie or equality of Exchange should be made knowne to all men that have occasion to use Exchange; having regard to the forbearance, according to time and place, which is most just and equall for all men, both denizens and strangers.

To this exception will be taken, unlesse I doe explaine my selfe, allowing and granting for truth that plenty or scarcity of moneys to be given or taken up, doth beare a sway, even as it is upon the statute made upon usury.

If there be plenty of monies, they will be lent under the Statute, and if there be scarcity, there will be more given for the Loane then the statute alloweth, by some covert meanes or other, for (in truth) the good use of marchandizing Exchange, is none other but a ready way

way of borrowing for marchants, without sureties, or delay to be executed; which moderately used, (without excessive, or biting Vsury) is both profitable and commendable for all marchants to use, as their occasion requireth. But if it be unequally and abusedly carried, may be justly called, the Canker of *Englands* common wealth.

And let no marchant thinke but that I am their friend in wishing them ease and remedy herein, that it be not carried at the will of the Banker, as it is; but that it may be used according to the ancient Lawes of the Kingdome extant for the same. And the practise of the time of *Queene Elizabeth* and her proclamation to that purpose; which Lawes and proclamation will appeare upon the debate of this businesse, if you please to take order therein.

As also the demonstration of the tables mentioned in the Law, one for Gold, and another for Silver; as I have seene the like made in *King Edward* the Sixth his time, respectively expressing the value of every piece of Gold or silver coyne, with whom we have commerce, severally compared with our pound sterling, whereby the equality is demonstrated to every Marchant that will follow the table of Exchange, to avoyd the danger of the Law.

And because *forraigne* Coynes are daily subject to alteration in finenesse or valuation, after the comparison is once made; It belloveth that there be (and it is no hard matter) an observant watch, or diligent eyes set over those places of commerce and Mints, to send intelligence hither to the Guardian of the Tables; to alter the table immediately in that point; and to keepe constant

constant at home; which will be a sufficient guide to defend us from forraigne wrong by any. This Table of demonstration once made, will be farre more easie to understand, then any pen or tongue can expresse.

This being done and observed, that the forraigne Banker or exchanger doe us no harme; in a small pro-
 cesse of time, our Ballance of Trade will recover it selfe againe; and we shall have (God willing) a constant thrift to attend our Kingdomes labours, and not be wrought upon by any biting vsury by Shifts or interval of time, to wast, or exhaust our treasure, or consume our kingdomes stocke, that should maintaine the price of our kingdomes commodities, rents, and artizens, as fundry times (in my memory) it hath done; but what a kingdome or kingdomes *exitus*, have we, that is able to beare the losse of so much Coyne as we have lost this three or foure yeares, which amounteth neare to two millions of Gold, and undoubtedly our Silver will follow after, (and beginneth visibly to goe already) if remedy bee not had; to the unspeakeable losse of all the kingdome, as before hath beene declared.

These tables of Exchange being put in use for our safeguare, it followeth then (as good husbands use to doe) that we take account of our kingdomes thrift, to see yearly how we thrive, also to know by what waies we goe about it, and therein to distinguish what severall Trade is beneficiall to our kingdome, or not, and to set redresse accordingly (if occasion require it,) which is no new thing, but an ancient practise, as might be manifested, To beginne with that in generall, which must bee Examined in every particular trade.

First then, that trade or Marchant that carrieth out
 our

our superfluities, or those commodities wee abound in, and bringeth in those commodities that we want, for them; is a good trade, or Marchant, and deserveth to be nourished, countenanced, and maintained therein, and those that do the contrary, better ordered.

Now, who knoweth not that we abound in Wooll, and woollen commodities, Tynne and lead, and some other things, which I name not. Who knoweth not, what we want of our own, but must have it from without us, namely, gold, silver, Iron, and Steele, which for brevity I name not, per consequence it followeth, that those Marchants that bring in those said commodities we want, are most to be nourished and favoured before others that doe the contrary.

But how, or by what meanes is this trade, or Marchant discovered, but by the ancient way of ballance of trade, of late yeares almost growne out of use; but that it was discovered in the later time of King James, and alwayes observed by the wise Lord Burley, Lord Treasurer of *England*. And to what other end was all the port books of the kingdome brought into the Custome house of *London*, and from thence once a yeate transmitted into the Kings remembrancers office in the Exchequer; where one grosse sum of our kingdomes *exitus* and *intritus* might be knowne, of all the goods both inward and outward bound, and the value of both accompted, thereby to know whether we were buyers or sellers, for it behooveth a father of a family to be a seller, and not a buyer, And if it be found that we sell more than we buy, we doe well; if otherwise, it behooveth us to looke about us.

As in the generall a view may be had of our pub-
like

like Thrift, for in every particular Trade, their walke being observed, it may be knowne what trade bringeth in or forceth in money, or such things as we want, for therein lyeth a difference to bee observed, and thereupon lyeth our kingdomes thrift. As also may be found what Trade is hurtfull or damageable; This publike Thrift or reformation (as I conceive) would not be held in a mystery, but be made more common and easie to every intelligent Gentleman, because hee is in some sort interested in the same, for the advancement of the publike good, and therein, his owne particular also.

Therefore I am bold, and humbly commend the generall, or theoricall studies of the Marchandizing Exchange, and ballance of Trade, unto your widdome to be regarded; and for these purposes, the keeping and the observance of the ballance of trade is usefull.

There be also many other things to be met with in the observation of the Marchant Exchange, and ballance of trade, which I forbear to particularize for avoyding of tediousnesse and dispute that may arise by them that would endeavour to frustrate the businesse; for private gaine never wanteth colours, and pretences to stupifie or invigle the understanding of such as have not bene versed herein.

Give me leave lastly to repeate one thing twice, though the same have in effect bene said before.

It is a like Tenet or maxim, that it is necessary for our kingdom to keepe constancy in our Myne at home. So it is as necessary to change with the changer in all forraigne Coynes, either Gold or Silver, reducing all forraigne Coynes to a par of equality, with our con-

stant

first coines; and to that end, in ancient times there was a paire of Tables set forth, expressing the same demonstratively. The *French* Crowne to answer to five of our *English* shillings; Our unite, to containe three *French* Crownes, and a third, and so of the *Dutch* Rixder; although it goe but for one and twenty shillings, it is of equall value to our unite; Small forraigne coines severally reduced to our coynes, did likewise expresse what was to be given and allowed, betweene strangers and us, in accounts; which is called the Marchandize Exchange.

This equality being knowne and expressed, as afore-said, wee may bee deceived three manner of wayes;

First, (if wee watch not forraigne mints) by the sheares in coining, whereby it may come to want in weight, though it were of equall finenesse.

Secondly, by putting in more Allay or Copper into their moneys, which is not perceived or discovered, but by Tryall in the fire; In melting some part, and refining it, and comparing the remainder of pure silver, to the like quantity of our money refined as theirs was.

The third is without lessening or imbasing; to call any of their species higher up; a way commonly used in forraigne parts, called denomination, which must be watched and prevented by new expressions, as is afore-said; (so often as there shall be cause) by such as the King shall depute for that purpose; most proper to the Mint master, or other skilfull in mint causes; This is a sure way of preserving our Coynes at home, without which the Bankers (both forraigne and domestick) have power to deceive our kingdome; and lessen our kingdomes stock of Gold and Silver, which will turne
to.)

to a fearefull effect in time, and in few words
expressed, and most of all, when this ballance
is against us to our losse; and that Country that
the ballance, gets our money, be it friend or enemy.
And if we loose in the totall ballance of our trade
should we long subsist without home-poverty and
consumption; and in the well governing of the Market
Exchange, and ballance of Trade, consists our
or woe, concerning Thrift or wasting poverty.

the country being knowne and capied by the
we may be desired three manner of wayes

the first is when we have more money
in coming, which may come to us
though it were of small value.

the second is by buying more of
our money, which is divided or divided
I shall in the first, in the second, and in the
and comparing the remainder of this
the quantity of our money retained as this way.
The third is without lessening or imparing
of their species higher up; a way commonly

FINIS

the fourth is by a new expedient
be watched and provided by new expedient
be often as there shall be cause by such as
the King shall desire for that purpose, most proper to
the matter, or other shall in the end. This
the King shall desire for that purpose, most proper to
the matter, or other shall in the end. This

Imprecatur.

The: Wyll.

the King shall desire for that purpose, most proper to
the matter, or other shall in the end. This
the King shall desire for that purpose, most proper to
the matter, or other shall in the end. This

10

THE
TREASURE
OF
TRAFFIKE.
OR
A DISCOURSE
OF
FORRAIGNE TRADE.

Wherein is shewed the benefit
and commoditie arising to a Common-
Wealth or Kingdome, by the skilfull
Merchant, and by a well ordered
Commerce and regular
Traffike.

Dedicated to the High Court of
PARLAMENT *now assembled.*

BY
LEWES ROBERTS, Merchant, and
Captaine of the City of LONDON.

LONDON,
Printed by E. P. for *Nicholas Bourne*, and are
to be sold at his Shop at the South Entrance of
the Royall Exchange. 1641.

THE
TREASURE
OF
TRAFFIC
OR
A DISCOURSE
OF
FORAIGN TRADE.

Wherein is shew'd the benefit
and commodities arising to a Common-
wealth or Kingdom, by the skillfull
Merchant, and by a well ordered
Commerce and regular
Traffic.

Dedicated to the High Court of
PARLIAMENT assembled.

BY
JAMES ROBERTS, Merchant, and
Clerk of the City of London.

LONDON,
Printed by H. P. for Michael Basset, and are
to be sold at his Shop in the South Entrance of
the Royal Exchange, 1641.

TO THE
RIGHT HONOURABLE
THE
LORDS and COMMONS
IN THE
High Court of PARLAMENT
now assembled.

Pardon me Right Honourable,
if amongst your other more se-
rious present affaires, I presume
to dedicate to your acceptance
and perusall this short discourse
of forraigne Traffike: It hath ever beene ac-
counted a branch of *Englands* Royall Stem,
and a commoditie, that for many yecres, hath
brought a wonderfull Revenue to *Englands*
Diadem; It now presseth to your presence
as an agrieved weight, laden with many let-
ters, imposed thereon by the coverousnesse of
some, and by the Envyers of our prosperous
Traffike, yet seeing that like religious Pilots
you guide the helme of our Kingdome with
your

The Epistle

your hand, whilst your eyes are fixed on heaven, taking from thence the conduct of your earthly directions, it hopes by that your good and gracious aspect to be now freed from them all, and flourish againe in its first lustre. It is now about forty yeares since it began to be ingrafted in our English Climate, and ever since found our soyle proper for its further growth, but if it find not your Honors favourable protection and future cherishing, a few yeares more may see it withered and reduced to its first nothing, I dare not undertake in this discourse to demonstrate the burthens that cloggeth it in this Kingdome, the severall Societies of incorporated Merchants of the Citie of London being called before you, will best particularise the same, onely I have labour'd to shew, what may best gaine it in those parts of this Kingdome where it is wanting, and augment that portion thereof in those places where it is settled already. Let not then, Right Honorable, so excellent a Jem, and so hitherto profitable and eminent a renew, for want of a little of your helpe, die in your dayes, nor yet perishe in our age, but release it from those subtle Givers, that cunningly have bene intruded upon its liberties, and goes about to kill the root thereof, decking it once againe as primarily, with some of those lasting & beautifull immunities that can
and

Dedicatory.

and may make it live longer, and spread it selfe much fairer, that the times to come may deservedly attribute to your names and memory that splendor & glory it shall obtain by your benignity, so shall the King, our gracious Sovereaigne, have just cause to commend your care for your preserving to Himselfe and Kingdome; this so noble Royalty, your Honours be justly applauded for employing your industrious hands and heads in pruning, and topping the disordered branches of so excellent a graft, and the Merchants of this Kingdome that have hitherto sowne in Expectation, live in hope to reape a fruitfull crop of their forraigne adventures, and hartily pray for the good success of all your other weighty affaires; and amongst the rest, so shall ever ascend the devout Orisons of

Your Humble Servant

W. R. Merchant of London.

To



TO THE READER.



Ouracious Readers, It is needlesse
for mee here to tell you, how good
a common wealths man a Regular
merchant is, nor yet trouble you in
relating the severall benefits accow-
ing to a Kingdome, by his adventrous paines and
industry, this short discourse, though unpolished,
if well considered, will I hope sufficiently speake
the one, and questionlesse make good the other.
My well-wishes to our Countreys present Commerce,
and the enlargement thereof, the great need in the
encouragement to the one, and the insensible
ruine and decay of the latter, was herein, and
still is my greatest hope and object: I have late-
ly discerned that our industrious Neighbours
were ready at a deare rate to purchase that trea-
sure by Traffike, which wee our selves, by means
of the envious of our Countreys foraigne Trade,
were ready to yeeld them gratis, and as it were
unsought, and for nothing, yet if it may be right-
ly said, as undoubtedly it may be accounted, that
Englands trade, is Englands treasure, why
should our gracious King and his people lose that
so excellent a profit in a moment, which cost his
Mer-

To the Reader.

Merchants for many yeares to compasse, and
so many hazards and charges to obtaine and se-
tle, a few priuiledges, and a little protection, a
faire aspect, and a gentle encouragement, from
both these honourable assemblies, will quickly se-
tle this Kingdome's Traffike, and not only preserve
it in its present splendour, but also easily augment
and enlarge it, which will adde a wonderfull ho-
nour to our Sovereigns Name, throughout the
World, and an eminent commodity and profit to
the subjects of all his Dominions, which every true
subject I thinke dothe earnestly wish for, and every
honest Merchant doth truly pray for, as doth un-
fainedly,

Lewes Roberts, Merchant, and

Captaine of the City of

LONDON.

To the Reader

I have Roberts, Merchant, and

Copyright © 1997 by John Wiley & Sons, Inc.

LONDON.

THE
TREASURE
OF
TRAFFIKE.

THat we are not borne for our selves, is a saying no lesse ancient, then true: the heathens as well as the Christians have held it a rule worthy to be practised, and every good man, of what quality and profession soever, that will give evidence to the world of his faire intentions, for the benefit, either of the publike or private, are daily seene to follow and observe it.

The religious Divine, that with much labour and long study, having learned himself the wayes of Godlinesse, is daily noted to take care and pains, to instruct others therein: the valiant souldier that

B

weares

No Man is
born for him-
selfe, but for
his Countrey.

weares hi sword to defend himselfe, yet is ever ready to draw the same in defence of his Countrey; the skilfull Lawyer, that hath learned by the Lawes to make good his owne interest and right, is ever also ready to right the title of others: and the judicious Merchant, whose labour is to profit himselfe, yet in all his actions doth therewith benefit his King, Countrey, and fellow Subjects.

Three ways
whereby a
Kingdome is
enriched.

Politicians that have written of State Government, have observed three principall meanes, whereby a Kingdome may be enriched, the first whereof is by arms and conquest, but this way must be confessed to be, both chargeable, bloody, & hazardable. The second is, by planting of colonies, building of well scituated Townes, and the like, and this is also accounted uncertain, chargeable and tedious. But the third and last is by traffike, and foraign trade, which is held the most certain, easiest, and soonest way; money and time must bee consumed to effect the two former; but immunities, privileges,

ledges, and liberties to the Merchant, will not only assure, but perfect the latter.

In the management of these, there is required an orderly proceeding, and *Salomons* counsell is the safest, that his advice is still to be taken, who is best versed in the way that is prescrib'd; when our salvation is doubted, we apply our selves to the learne'd Divine; when our countrey is invaded, the souldier is the best director: when lawes are to be instituted, the lawyer proves the best counsellor: so when a Countrey is properly seated for traffik, and the soveraign willing, by forraigne Commerce to enrich his Kingdome, the Merchants advice is questionlesse best able to propagate the same.

To enrich a Kingdome is a worke of great excellency, and fittest the study of the Sovereigne, and where many things may concur to effect it, that only is to be chosen; which is most facile, and least troublesome. Many men plant trees, though they are sure never to see the fruit therof, & thus the child oft times enjoys his predecessors labours. B 2 King

The Artzman is still the best counsellor in his own profession.

Parents labour to enrich their posterity

The Treasure

King *Henry* the eight did enjoy the benefit of *Henry* the seventh, and other his Fathers and Predecessors prohibition of the exportation of our English wool, and the setting of cloathing here, and the drawing of Flemings hither, to make our manufacturies in *England*, and this turned him and his Kingdome to more profit then the suppression of so many religious houses, and the annexion of so many old rents to his Crown.

Edward the sixth, his Staple of Trade.

Edward the sixth, though in his infancy, yet saw how those haunse-townes flourished, where his English Staples were settled, and had he gon forward with his design, of settling the same in *England*, in apt and fit townes, for traffike, as hee once intended, doubtlesse it had bin the most politick and surest way to enrich his Countrey, as ever had bin put in practice since the conquest, and his successors should have seene the fruits therof, in the opulency of their Towns, the riches of their Countrey, and abundance of shipping, as now *Holland* doth witnesse unto us. The

of T R A F F I K E.

3

The consideration of this, and my wel-wishes to the inlarging and benefitting of my Countrey by traffique, and for the advancement of the Merchants thereof, hath drawne mee in this short Treatise to set downe in a brieve manner, the commodities, that doe arise to a Common-wealth, by skilfull Merchants and by a wel ordered and regular trade, and Commerce, therewithall shewing, how this Commerce may be facilitated, and how disturbed, how advanced, and how ruind, and how by the good government therof, it may prove both profitable and honourable to a Countrey, and how by the ill management and irregular courses thereof, it may bee both prejudiciall and dishonourable.

Statists have noted; that the Arts and Sciences are very many, that are commodious and beneficiall to a Common-Wealth, and which consequently beget abundance, wealth, and plenty, not only to the Prince in his owne particular, but also to his people and Countrey in

The scope of this discourse for the benefit of *England*, and their Traffike.

No one way more condu- cible to enrich a Countrey, then is for- raigh traffick.

the generall, but yet amongst all others they confesse none is more conduceable thereto, then Traffike and commerce especially when the same is governed and managed, both by well ordered rules, and by regulate and skilfull Merchants; and to the end, that the youth of this Kingdome, may be encouraged to undertake this profession, the painefull Merchant cherished in the prosecution thereof, and the Prince induced to give them imunities and protection: the particular commodities and benefits, and commodities that arise by Traffike, shall be here demonstrated, and if by my discourse the same shall be found really such, as by me and others it is conceived and here alleaged, the same may in the future be the more furthered and protected, and being found otherwise, it may as in reason it ought, bee both discountenanced and suppressed.

The riches
consist in 3
things.

Now the abundance, plenty, and riches of an estate or nation, may be said, principally to consist in three things.

1. In

of T R A F F I K E,

7

1. In naturall commodities or wares.
2. In artificiall commodities or wares.
3. In the profitable use and distribution, of both by Commerce and Traffike.

Vnder the title of naturall commodities, may be comprehended, such wares as are used in way of merchandizing, & are such as either the earth doth naturally & originally afford, or such as by the labor of the land is brought forth, and these I account the naturall riches, that bring plenty to a Kingdome or Country.

Naturall
commodities
or wares,
What,

Now the earth in it selfe may be said, to produce two severall sorts of naturall commodities, thence drawne from the very intrailes thereof, such as is gold silver, copper, lead, and the like. The second are wares growing on the face thereof, such as are fruits, trees, graine, &c. and both these I terme naturall commodities, as produced either by the benefit of the Climate, soile, or temperature of the earth, where the same are taken up, planted or found growing, and

Naturall
commodities
of 2. sorts.

How they in-
rich a Coun-
try.

Naturall
Commodities
are prejudici-
all to a Coun-
try, without
the helpe of
Traffike.

and doe become thus to enrich a Coun-
treys, as a man would say, of themselves;
but yet by the meanes of Commerce and
Traffike, contributing thus naturally to
the benefit and use of the inhabitant, and
to the furtherance of universall Com-
merce; those things whose plenty (o-
therwise without Traffike, and trans-
port to other Countreys, where such is
wanting) would prove altogether fruit-
lesse, unnecessary, and peradventure pre-
judiciall unto the owners and possessors,
and this hath bin manifested in some
parts of those rich Kingdomes of
India, some years past, by their great
quantity of Spices, drugs, and Iemmes;
which, not by the Commodity of Traf-
fike, carried thence away, exported and
vented into other parts, and to remoter
Countreys; these excellencies which na-
ture herein afforded them, would be pre-
judiciall to them, and their ground o-
ver-laid with sundry (though otherwise)
excellent trees, and exquisite Minerals,
whose fruit or worth would thus not be
requested,

requestled nor sought after, neither by their neighbours, nor yet by foraigne Nations, where the same are wanting, and which would consequently no way benefit a Countrey, nor yet by Commerce and commutation, supply them with those things in lieu thereof, that they in their necessities stand more in need of.

Againe, the earth, though notwithstanding it yeeldeth thus naturally the richest and most precious commodities of all others, and is properly the fountaine and mother of all the riches and abundance of the world, partly as is said before, bred within its bowels, and partly nourished upon the surface thereof, yet is it observable, and found true by daily experience in many countries, that the true search and inquisition thereof, in these our dayes, is by many too much neglected and omitted, which indeed proceedeth from a liberty that every man hath to doe, with that his owne part thereof, which

The benefits of the Earth neglected by whom, and how.

he possesseth what he pleaseth, proposing commonly to himselfe, a care to find out that which will bee most profitable to him for the present time, and because the rich and great of this world, and those that possesse the geatest part thereof, are seldome or never seene to reside upon their whole estate, nor yet found to husband their owne good, farther in this point (either by their servants or themselves) then by a present benefit and quickest profit, their farmers and tenants are oftest observed to occupy the same; who like gleaners, sucke and draw thence the present profit and daily benefit thereof, eating up the heart, and marrow of the same, with greedy art, and continuall labour, not minding, or indeed not regarding the future interest and good of the possessor: & on the other side, where we find the owners themselves to reside upon their owne, yet tis observable, that some of them through Ignorance, some by negligence, and too

The Farmers
eate the mar-
row of the
earth, to the
prejudice of
the owners.

too many by bad husbandry, content themselves with the yearely rents thereof, or at most with the Revenues, that their predecessors drew therefrom before them; as being loath to take the paines, either by industry, improvement or care, to increase those their demesnes and estates, either by planting, cleansing, or manuring a waste or barren piece of ground, or by draining a marshy bogge, or the like, and thus to enrich themselves by a faire advancement of their own; which in some forraine Countreyes, hath of late dayes taken such effect, partly by good orders, but especially by example, that Princes themselves, and States have thought it a worke worthy their owne paines, and study, as the late labours of the State of *Venice* in *Polisena de Rovigio*, of the Duke of *Toscany*, about *Leghorne*: *Pisa* and *Creso*, of the Duke of *Ferrara* in the Valley of *Comachio*, of the States of *Holand*, in sundry and diverse parts of the Low-

Sundry Princes have studied the advancement of their estates.

No commodity
can enrich a
Countrey,
without the
helpe of Traf-
fike.

Countryes doe manifestly witnesse,
which hath wrought such good effect,
that they have thereby much benefitted
themselves and subjects, and by this
meanes, have quickned the diligence
of the industrious, and punished the
negligence of the sloathfull, yet not-
withstanding all the laborious hand,
and paines of man, to plant, sowe,
or bring things growing in, or upon
the earth, to their perfection; the ex-
cellent temperature of Soile or Cli-
mate, to bring forth either Jewelles,
Spice, drugs, or grains, naturally pro-
duced from it, and whatsoever else the
bounty and goodnesse of the Earth can
naturally, or by labour yeeld or affoord
to mankind; yet it must be here conclu-
ded, that all this would, neither in it
selfe, enrich the inhabitants, nor yet
bring abundance to a Kingdome or estate
without the benefit of Commerce, and
Traffique, which distributeth the same
into foraine parts, and by commutation
with forraign Nations, convert this
natural

naturall benefit of the Country, to the common benefit and plenty of those that are found to possesse, inhabite, and abide thereupon.

The second thing which I observed, that did enrich a Kingdome, is by artificiall commodities and wares, and these by a generall title, I may call the manufactories of all commodities.

In which two principal things are considerable, conducing to universall Traffike, and to the benefit of a Kingdome.

First the number of the work-men, or Arts-masters, and this in the first place affords the abundance of the things wrought: and secondly their sufficiency, ability, and skilfullnesse, and this is it that gives the true credit to the fabriques and worke it selfe, and to the merchandizes so wrought and perfected.

Now the over great number of work-men in all manufactories, would of it selfe be not onely unprofitable to commerce, but also hurtfull, if they were not also as good, skilfull, and as cunning

The artificiall wares and commodities of a Countrey, what,

1 Considerable points therein.
1 The number of work-men;

2 Their abilities.

Many unskilfull Arts-men, is hurtfull to Traffike.

in their Art and mysterie, therefore to the end, not onely to make them such, but also to keepe them so, and multiply them. Wee see in many Countries, many societies and publike houses, erected for all sorts of manufactors, wherein some the poore and needy are instructed, the skilfull and good are cherished, encouraged, and rewarded, and in other the lasie and sluggish punished and imployed.

The excellent
industry of the
Germans, to set
men on work.

The *Germans* in this point, I thinke excell all other nations, who willingly admit of all skilfull Arts-men, into their societies and corporations, though otherwise strangers unto them, and of what nation and mystery so ever, encouraging them by large allowances and salaries, to practise with them, and teach and instruct the fellow Townsmen. And if otherwise ignorant, yet are they then admitted to learne and practise what they see, by which course it is observed, that some of their Cities and especially their haunse Townes, flourish in

The fruits
thereof.

in all wealth, and are abounding in all riches, though otherwise peradventure, deprived of all naturall commodities, and furtherances of trade whatsoever. And to this end, was first granted and erected, the Companies, Brother-hoods, Halls, and societies of these mysteries, in the City of *London*, many of which were at first founded with large immunities, and great priviledges, to be encouragements to the said manufactories, and to set the poore of those societies a worke, and the better to cherish these mysteries and Arts; Many of our Princes have caused their names to be registred, in their societies and Corporations, for honour and encouragement to their Halls and Brother-hoods: and yet when all this is done, it must be granted, that neither the multitude of good able and skilfull worke-men, nor yet the great quantity of reall and substantiall manufactories, made and abounding in a Kingdome, can of it selfe either fully and thoroughly enrich or bring plenty to a place, without

The originall
of the Halls in
London.

Many Princes
have been free
of Halls in
London.

Artificiall
commodities
enrich not a
Kingdome,
without the
helpe of Traf-
fike.

out

out the helpe of Commerce, which is the arme and hand that must distribute, and send abroad both that store & quantity of artificiall commodities so wrought, and must export, and vent it into forraine parts, as being otherwise a superfluity and overplus, and more indeed then the Country it selfe standeth in need of; and in lieu thereof, importeth and bringeth in by commutation and exchange, those things, and such as the place it selfe standeth in want of, and is thereby seene to be onely and properly enriched, for the worke-men by this meanes become to be incouraged, and the manufactories to be preserved, in their reall and substantiall goodnesse, worth, and value, to the honour of the Kingdome, benefit of the inhabitants, & to the furtherance & enlargement of the generall Commerce and Traffik thereof.

Traffike is onely able to enrich a Country, which of it selfe is barren.

These two points thus considered and granted, and that neither the naturall commodities of a Countrey, be they ner'e so rich or precious, nor yet the artificiall

ficiall commodities of a Kingdome, be they never so many or excellent, can of themselves, without the assistance of Traffike, benefit a Common-weale, or bring plenty or aboundance thereto; and consequently enrich the same. Come we in the next place to the third point, which is this trade it selfe, which of it selfe and by it selfe, can supply all defects either of naturall or artificiall commodities, and that without the assistance and helpe of either, can yet produce both, and is alone effectuall to accomplish and perfect the same, though in a barren place, affording neither in the prosecution, preservation, and augmentation thereof; foure generall considerations, are in the next place to be noted and observed.

The first consideration is grounded upon those wares and commodities, that a well ordered Traffike is to export or not to export to the stranger, or forraine Country and people.

The second consideration is ground-

Foure considerations in the prosecution, preservation, and augmentation of trade.

1 What wares to export, and what not.

2 What to receive, and what not.

ded upon these wares and commodities, which this trade must receive from strangers or forraine Countries, and their Entrie or import into a Kingdome or estate, or not to receive them, and banish the Commerce thereof.

3 What may facilitate, and ease this trade.

The third consideration, is grounded upon the facility and ease of this Commerce in generall, collected by practise of forraine nations, and accompanied with the meanes of the augmentation thereof.

4 What commodity and benefit, this trade produceth to a Kingdome.

The fourth and last consideration, is grounded upon the commodity and benefit of this Traffike in generall to a Kingdome or estate, where the same is orderly and regularly practised, and that by skilfull and discreet Merchants, bred up thereunto.

First what wares are to be exported, & what not,

First then it is diversly observed, and that in sundry Countries, what the commodities and wares in themselves are which a well ordered Traffike ought to export and carry, into forraine Countries and nations with whom they have Commerce.

Where

Where in most countries it is generally observable, that those wares are only to be carried out, by way of merchandize, whereof the place it selfe hath abundance and plenty, of which after that the place or Country is sufficiently furnished, the exportation thereof may be admitted and allowed, as contrarywise those commodities which the place may want, or stand in need of, are in no sort admitted, to be exported, nor in like manner those, whereof forraigne parts may use to the hurt and prejudice of the place it selfe, where we abide and remaine, as Armes, Horses, provisions, ammunition, or things designed to Sea, or war, or the like. And amongst the rest in many countrys, it is noted that the exportation of gold and silver, is also forbidden and prohibited, though in many places ill observed, and in some Countries againe, the same is allowed and tollerated, so that the differing lawes of sundry Princes, in divers Kingdomes upon the exportation of gold

Those whereof a place hath abundance, and how far,

Those which a place may stand in need of, are not exportable,

Nor those that may be used to the hurt of the place.

Nor gold, and silver.

Gold and silver, by some exportable, and by some not.

The reason why some Princes forbid the exportation thereof.

and silver, as in some prohibited, and in some allowed and admitted, will in this place be worth our observation, and the rather, that the reasons given thereupon, may be examined, & the benefit or prejudice arising thereby observed, where the same is either granted or denied.

First it must be considered and granted, that silver and gold is not growing in every Region, and therefore as things in themselves scarce, and by all Princes sought after, may be accounted a forraign commodity, and the rather, for that the same carrieth with it, the preheminence, and predominancy over all other commodities, what soever the worldly rich doe possesse, and therefore by reason of the excellency, power, vertue, generall use, and need of it, when once it entereth into some Countries and Kingdomes; the Princes thereof forbid the exportation and carrying out of the same, upon sharpe penalties and severe punishments for feare of the want and scarcity which may arise, and

and come thereby, yet it must likewise be considered, as a thing granted and found true by experience, that in some countries and free Townes, where the exportation thereof is freely allowed and admitted, and the carrying out openly permitted by authority; no such want or scarcity is discerned; but contrariwise, all abundance and plenty thereof is noted, so that this being granted, the exportation thereof may be allowed without prejudice to the state or Kingdome where we abide: now forasmuch as that this point will hardly find admittance in the opinion of many of our Sage Politicians, I wil a little enlarge my selfe thereupon, endeavouring by foraign example to make good this my assertion.

There is two differing countries, the one a great Kingdome, where gold and Silver in the greatest plenty groweth, and the prohibition of exportation thereof, strictly observed & most looked into, and the other a petty Dukedome, whose

D 3

Prince,

The same found of no else, where the contrary is allowed.

The same found of no else, where the contrary is allowed.

An example of both for proofe.

The same found of no else, where the contrary is allowed.

Prince is not owner, of neither silver, or gold Mines at all, yet publicly, and by authority admitteth an exportation of this commodity, shall serve here for demonstration and Example of this point.

The King of *Spain*, richest in Mines, forbiddeth exportation of gold and silver,

The King of *Spain* then, being possessor of all the rich mines of silver & gold, in the *West-Indies*, found in themselves of farre greater value, then all the other mines yet discovered throughout the world, hath through all his Dominions, strictly prohibited by sharpe lawes, the exportation of his monyes, out of any his Countries, and hath by sundry subtile decrees, and politicall ordinances, endeavoured to debarre all other, both neighbouring, and remote Kingdomes, and People else of partaking of his Spanish Reals, yet for all this it is observed, that the necessities of his great and ambitious undertakings, and the urgency of the Commerce of that his barren and poore Country, enforceeth a passage and current dispersing, will he, nill he, thereof into

Yet finds small benefit by these restrictions.

into all Countreyes over the face of the earth, so that in the height of all his store and plenty, and when hee was involved in the greatnesse of his greatest abundance, his Countrey and Kingdoms, were yet notwithstanding, and still are, noted to be both scant, dry, and needy, of both silver and gold, and the common Commerce and Traffike of his most eminent and richest citties, to bee wholly performed by the use of blacke, and of Copper monies, to the great disorder and confusion of his trade, and the generall ruine and undoing of his Merchants and people, and though by this meanes, *Turkey*, with whom hee is, and ever hath bin, in greatest comity, should consequently be more bare of his coynes, yet wee finde, that have either lived, or doe Traffike thither, that almost throughout all the Grand Seigniors Dominions, which are both ample, large, and spacious; there is no silver coyne of note current, but the Spanish Riols, and the same not carried thither by the hand

And his count-
tries are tra-
ded most with
black-monies.

Turkey with
whom *Spain*
is ever in war,
yet hath a-
bundance of
Spanish Riols.

of

The Duke
of *Florence*
hath no mines
admits expor-
tation, yet
hath abun-
dance of Ri-
als,

of war, or the necessity of his designs
in those parts, but by the hand of Com-
merce, and concurrence of Traffike,
which fills all those Countries, and that
in great abundance therewith.

Now the Duke of *Florence*, which is
onely the Lord of a petty, but pretty
Seigniorie, barren in its selfe of mines,
both of Silver and Gold, maketh con-
trariwise no open restriction, nor pub-
like prohibition of exporting, of either
gold or silver; and whereas in *Leghorn*,
his only noted maritime towne of trade,
a million of Ducats are freely and yearly
openly laden, and shipped away, yet the
Countrey wants it not, nor is found any
way to be scant thereof, nor is it seene,
seldome to arise, or fall in price or value;
nor yet is there noted any brasse or cop-
per moneyes in use amongst his Mer-
chants in Traffique & Commerce, so that
by this experienced demonstration,
Spain that should have most, is the most
barren, for al their prohibitions, & *Tosca-
ny*, that shold have least, affords the most
plenty,

Note.

plenty, by reason of its liberty of ex-
 portation and freedome in the Com-
 merce therof. But it may be here alled-
 ged, that the naturall infertility of
Spaine, and the naturall plenty of *Tur-*
canie, may partly occasion, or else in-
 force the same; to which I answer and
 grant, this may have some concurrence,
 but no necessity: For whenas *Spaine* in
 its lowest ebbe became fortunately ow-
 ner of the rich *West-India*, that Prince
 then by this meanes had silver, but yet
 he wanted the other materials of Com-
 merce, for the performance of that coun-
 tries Traffike, which other places could
 best afford him, and which his monies
 might best, and did then procure him;
 and when the *Portugal*, by his happy dis-
 covery, had the *East-India* trade alone,
 yet he wanted Rials to purchase the
 commodities of *East-India*, which *Spain*
 was then best able to afford him, but
 both these Kingdomes joyned now in
 one, and bowing to one and the same
 Scepter, it is observable that the *West-*
India

Spain in its
 lowest ebbe,
 came to be
 the owner of
 the *West-India*.

West-India affords the monies to drive the *East-India* trade, & the *East-India* affords the spice, & that drives the *West-India* trade,

India affords, now the monies to drive the *East-India* trade withall, and the *East-India* affords the rich spices, and drugs which must procure the sundrie needfull diversity of *European* commodities, to drive the *West-India* Traffike withall; so that a man would imagine *Spaine* as it now stands, should not at this day want any manner of thing to make it abound, either in monies, or in wares and commodities, and yet we find it to be both bare and poore in their Commerce; and notwithstanding, the so strict prohibition of the exportation of their silver and gold, and the authorizing of so much Copper-monies current amongst them, yet still his Kingdomes to remaine in great need and want thereof.

Turkey fertility, is attributed more to the trade, then to the Country,

And as for the fertility and plenty of *Turkey*, though it must needs be in some sort granted, yet its riches and abundance is to be attributed, rather to the trade of the place & to the excellent government of the Country, in matters
of

of T R A F F I K E.

27

of Commerce, then to the naturall Cly-
mate thereof, or industry of the inhabi-
tants, for it is noted, that three well ad-
vised rules in Traffike, hath brought it
to this height that now it is.

Ofservable in
3 rules of
Traffike.

The first is the allowance of free and
publike exportation of monies.

1.

The second is the easie duties and
customes, paid upon all merchandize to
the Prince.

2.

And the third is the goodnesse, and
reall value of the Coyn current through-
out the Duke-dome: but this is from my
purpose.

3.

This one example then I hope will
suffice, to make good the point before-
going, (whereto many others might be
alleadged) to prove that this tolleration
of exportation of monies, makes not in
it selfe the scarcity of silver and gold,
nether yet the prohibition thereof makes
the aboundance, but I will proceed no
further in this point, save by way of cau-
tion, advise all Merchants to submit
themselves, to the Lawes and ordina-

Merchants
must submit
themselves to
the Lawes of
Princes, where
they Traffike.

Some wares
transportable
in some Coun-
tries, and pro-
hibited in o-
thers,

ces of Princes, and conforme themselves to the customes of the Kingdomes and places to which they Traffike; which almost varies in every Country, one commodity being in one Kingdome prohibited, which in another is permitted and allowed; as we find, that Lead, a native commodity of this Land, is lawfully exportable in *England*, but is accounted a *Contrabanda*, and prohibited exportation in *Spaine*, and in many other Countries, when once it is imported: and we find that Woolles are prohibited also in *England*, yet allowed in *Spaine*, Iron againe allowed in *Spain*, but prohibited in *France*, and Saile-cloth, Canvas, and the like, allowed in *France*, yet prohibited in *Spaine*; so is gold and silver, as aforesaid is mentioned, forbidden in *England*, *Spaine*, and *France*, yet allowed in *Marsetlia*, *Leghorne*, *Barbary*, *Turky*, and in many other places.

Reasons for
the prohibiti-
on of commo-
dities, unpos-
sible to be
kep.

Divers reasons are given by Stats-men, for the prohibition of some peculiar commodities, as I said before, but indeed many

many of them are impossible to be observed in the execution; for that Country that will maintaine a free Commerce with his neighbour, makes in one Countrey, one Commodity lawfull, which in an other is not lawfull, unlesse all commerce might be made by a kind of Exchange, and bartering of Commodities against commodities, and that also practised in regard of the merchandise or wares, which are not very necessary, and not in regard of those that are for the place of our abode, and whereof wee cannot passe without; and in this case Merchants are forced to have recourse to otheir foraign parts, and then must take a law from them, in either giving them other merchandises, which may be as necessary for them, as theirs are for us, or in paying or contenting them with ready monies for the same, how ever it happen, this is found the general, Rule in this point, that a Kingdome and State doth commonly admit of the exportation &c carrying out of those com-

A general
rule observed
in prohibited
Commodities.

Artificiall
wares which
are not expor-
table, and
how far.

modities, and wares, which are native and growing in their Dominions, or of that whereof they have store and plenty, not regarding the lawes of other Countries, but yet some prohibitions in these very places, are made of exporting of some commodities of war-fare, as is seene of Iron Ordnance in *England*, and the like, for the possessing thereof by our neighbours, might at one time or other, annoy and prejudice our selves, or the place and countrey of our abroad: within the compasse of this consideration is also comprehended those artificiall commodities, and wares, which are not to be carried out and exported, and such are they as have not received their intire perfection at home, as is ordained by wools, in *England*, which is not allowable, till wrought into cloath, and yet not in cloath neither, till the same hath received all necessary and fit perfection, by dressing, dying, and the like, for thus the meanes of workeman-ship is taken away from the Artist, and work-
man,

man, which in some certaine workes, and fabriques, exceeds the price of the substance, and matter it selfe, and therby their lively-hoods deprived them, and a powerfull furtherance and helpe of Commerce is by this occasion cut off, and hindred.

This point is by some Princes so narrowly watched, and so vigilantly looked into, that they are not satisfied with those materials, that grow amongst themselves, and in their owne countries, but they covet by al industry to draw others from their neighbours, or foraigne nations, to empl^y their subjects, and to put their people on worke, by this meanes, much enriching themselves, and honouring their Countrey; and adding a great helpe to the publike Traffik therof; selling and venting them thus once wrought, even to those Nations, who many times have first sold and furnished them with the very first materials of the said Manufactories.

The care of some Princes to set their people on worke.

Examples

Examples of
the *Florentines*
rare, in this
point.

Examples of this practise we find many, and that in sundry Countries and places, as the *Florentine*, who of all others exceeds in silk Fabriques, yet at first provides much of his raw silke, in *Valentia*, in *Spaine*, in *Naples*, and other the neighbouring Countries, and having wrought and perfected the same in *Toscany*, returns it to the proud and lasie *Spaniard*, and to other places in *Damascus*, *Sattins*, *Taffeta's*, and the like; so bringing it backe wrought, to the selfe same place whence it first came out raw, to be sold and vented.

And of the
Dutch, before
their last wars
with *Spaine*.

The *Dutch* likewise, buyes his Wools in *Spaine*, carries it home to his owne house, there spins it, weaves it, and workes it to perfection, then brings it backe into *Spaine*, in *Sarges*, *Sayes*, and such like stufes: and so there againe sels the same to good profit, and vents it.

And of *Manchester*.

The towne of *Manchester* in *Lancashire*, must be also herein remembred, and worthily, and for their industry commended, who buy the Yarne of the *Irish*,

Irish, in great quantity, and weaving it returne the same againe in *Linnen*, into *Ireland* to sell, neither doth the industry rest here, for they buy Cotten wooll, in *London*, that comes first from *Cyprus*, and *Smyrna*, and at home worke the same, and perfit it into *Fustians*, *Vermilions*, *Dymities*, and other such *Stuffes*; and then returne it to *London*, where the same is vented and sold, and not seldome sent into forrain parts, who have meanes at far easier termes, to provide themselves of the said first materials.

Now though it may be wished, that all other parts of our Country, could be so industrious; as thus to procure materials of *Fabriques*, for the enriching of themselves, and inlarging of this Kingdomes *Traffike*, yet we find it in some places, an impossible thing to be performed, for where the *Traffike* or exportation of a native commodity, is of greater consequence to the Country, and over-valueth the commodity im-

F

ported,

How far this is
to be cherished.

ported, it is safer then, and better to preserve the native, and to neglect the forraine, then by too much preservation of the forraine, to neglect and ruine the native.

Besides, the native commodity may be rich, and in its selfe, a necessary commodity, but the forraine a meaner, and tending peradventure more to excesse, and superfluity, then to need and necessity, as the great quantity of native clothes, that are yearely shipped into *Turky*, by the levant or *Turky* Company, having their full worke man-sh.p, and perfection in *England*, brings in returne thereof, great quantity of Cotten, and Cotten-yarne, Grograme-yarne, and raw silke into *England*, (which shewes the benefit accrewing to this Kingdome by that Company) for here the said cloth is first shipped out, and exported in its full perfection, dyed and drest; and thereby the prime native commoditie of this Kingdome, is increased, improved, and vented, and the Cotten-yarne and

Staple an I native commodities of a Kingdome, are in the first place to be cared for.

and raw silke, that is yearely imported and brought in, is more (as experience tells us) then this Kingdome can spend, vent, or any way utter, either raw, in the same nature as it is brought in, or wrought in this Kingdome into manufactories: here the first as the most usefull, native, and excellent is to be first preferred and cared for, and the other yet so much cherished, that it may as much as possible it can, be wrought here, and persited into Stuffles, partly to give a consumption to the materiall it selfe, partly to set the poore Artist here on worke, but principally to further the generall Commerce of this Kingdome and Country, and to helpe a valueable returne, for the English cloth exported: some States have seriously entred into consideration of this point, and have indevoured with all possible care, the furtherance thereof, wher it was defective, as King *James* of famous Memorie, inordered as I have been informed, that the white cloth shipped hence to the

And the for-
raine that sets
the Subject on
worke, in the
next to be che-
rished.

King *James*, his
provident care
in this point.

Netherlands, by a Nonobstante should have every tenth cloth thereof, died and dressed here, thus indeavoring by a wholesome order, tobring the whole shipping quantity, in use amongst them, that by this meanes, in time to come, all the said shipping might be drawne, to be dyed and dressed in our own Country, and not be shipped white, as was then in use, and is still, to the great prejudice of that cloathing; but had his Majesty then been pleased, to grant the ladder thereof, some extraordinary privilege, or to be free from custome, for any such cloth so shipped, in its full perfection, it would doubtlesse before this time, have wrought better effects in this point, then hicherto we see the former order hath brought to passe.

The indeavours of some other Princes in this point.

Some again to further the same, have eased the native manufactories of their Countries, of all customes, imposts, and such like duties in the vent or exportation, thereby incouraging their Subjects,

Subjects, to make them, and their Merchants, to send them abroad, and transport them, and some have againe, charged the forraigne Manufactories, which tended not immediately to need or use, with heauey tax:s, thereby deterring the importation, and cherishing the native worke man to make the same, and to indreavour the obtainment of perfection therein at home.

Some have also eased all raw materials, that have beene imported, being commodities, tending to set the poore subjects on work, as is Cotten, Hempe, Yarne, Flaxe, Woolls, raw silke, and the like; and all these practised in some places, have met with a happy successe, which hath both inriched the Subject, set the poore native Artists on worke, and proved the maine furtherer of the Commerce of that Kingdome, where the same hath been daily, and industriously put in use and practised.

Second consideration what commodities are to be received, and what not.

All commodities tending to riot, are to be prohibited importations.

The first point grounded upon the considerable benefit of a well ordered Traffike, being thus handled, and having concluded what wares and commodities may be exported, and what may not, out of an estate or Kingdome, & what hath bin practised by forraine nations with good successe; I come now to the second consideration before mentioned, declaring what wares and commodities must be received, and what must not be received into an estate, by the limitation of a well ordered trade and Commerce.

Some observing States-men, have noted that a Prince should stop the entry, and importation by Commerce, unto all commodities, that tends to riot or excesse, as the principall meanes that impoverisheth a Kingdome, though many times it enrich the trader, and Merchant, amongst which precious Stones, rich Iems, exquisite perfumes, costly unnecessary Spices, and rich Stuffles, which serve more for pompe and show, than for need and use, are principally noted.

But

With their
difficulties.

But how difficult in an age or Kingdome of peace and plenty, this may bee effected, I leave to the said Statesmen to determine, yet presuppose that these commodities, such as they are, be admitted their importation, the Prince and soveraigne may notwithstanding bee in his owne particular a gainer, though the subject or Countrey therein prove losers, for if the use, or rather abuse of these commodities in a Kingdome, be so inveterate, as that the same cannot be hindred, by a moderate prohibition, yet they may be charged with such great customes and Imposts, as the merchant or importer may have no great desire to bring them in any quantity, fearing he shall not obtain the price they cost him; and the subject will likewise have no earnest desire to buy them, in regard of the dearenesse thereof, and though that sometimes this consideration will not, nor doth not restraine the rich and wealthy of a Kingdome, from procuring and purchasing such merchandises, yet the soveraignes
trea-

treasure, will by this meanes be augmented, and by this way it may supply in place of punishment, for the riot and excesse in private person, and on the other side, the Subject desisting from the excesse, though the Sovereigne gaine not thereby, yet that Commonwealth will be both improved and benefitted, by this chiefe and good husbandry.

Needfull
wares ever to
be receaved.

Now for such other commodities as may be receaved and imported, those are most welcome, which are noted to be the most needfull, & what the Country and inhabitants thereof wants, and such as tend to need or use, are still the most desired, Graine, Butter, Cheese, and all provisions for food, should every where be freely receaved, and that without duties or customes thereupon, as in *Leghorne*, in *Tuskanie*, in *Spaine*, and in many other places: The Merchants and bringers in of such, have ever a reward allowed them, to incourage them to a readinesse at all times, to bring

bring in the same againe, at another time and season.

Also all ammunition for the defence of our Country, and for the offence of our enemies, as Horses, Armes, Powder, Cannons, Muskets, Bullets, Match, and all provision for shipping, as Planks, Timber, Masts, Pitch, Cordage, Iron, Saile-cloth and the like, are ever to be received.

Needfull for wars.

Thirdly all such commodities, as may set the poore or richer sort on worke, by making of sundry sorts of Fabrikes, either of Linen, and Woollen, silke or the like, as are Cotten Wooll, and yarne, of which is made Vermillions, Fustians, Demities, & such others, also fleece-wooll, of which is made woollen-cloth, Sayes, Sarges, Perpetuanas, Bayes, and sundry other sorts, comprehended under the name of new Drapery with us, also Grograme-yan e of which is made, *James*, Grograms, Durettes, silke-mohers, and many others late new invented Stuffs, G Flaxe,

And wares that set the Subject a work, are to be received.

Flaxe, Hempe, and the Yarne thereof, of which is made all sort of Linens, fine and course, all Ropes, Tackles, Cables, and such like used in shipping, all raw-silke, and throwne, whereof is made all manner of Silke-Laces, Sattins, Plushes, Taffeta's, Cally-mancos, and many others, all silver and gold in thred, and Bullion whereof, is made silver and gold Lace, Cloth of gold and silver, and manie others, which may set on worke, not onely the poore industrious working Subjects, imploy the monies, and estates of the rich, but also much further Navigation and Commerce, and generally enrich the Prince and Kingdome, by the second Traffike of these Manufactories.

Yet with certaine Limitations.

Yet many of these commodities and wares, are to bee receaved with some certaine restrictions, and lamentations, according to the Iudgement and discretion of the Sovereigne; For if by encouragements or Immunities, the Mer-

Merchant brings in the first materiall as I may say, Cotten-wooll, the yarn thereof may then bee prohibited, for thereby part of the poore mans labour is taken away, and so in Hemp, and Flaxe, and the like, if it be imported in good aboundance, the yarn thereof may be prohibited, for the cause before mentioned, and so may also such petty manufactories be denyed entrance, as playing Cards, gold and silver thred, and the like, whilst wee have the principall materials, whereof the same is or may be composed, & perfitted at home. And thus much shall serve to have said, concerning what wares may be receaved, and what may not be receaved into a Kingdome, by the rules of a well ordered Traffike, the facilitating and acquisition of this Traffike, in a Countrie or place, comes in the next consideration to be handled.

3 considerations is to facilitate, & ease Traffike.

The politike estate of *Venetia*, the Luidicious Duke of *Tuskanie*, the cunning

The practises of sundry Princes, to augment Trade.

ning *Hollanders*, the industrious haunf townes, and others, that much in-
deavour and studie this point, have
nored, and found out many particu-
lar points, which they have put in
practise, as the most effectuall, o-
perative, and efficient, conducing to
the facilitating, ease and augmentati-
on of Traffike in generall, which ga-
thered out of their practises, wee
may put in use, and applie to our
selves, for the increase of a Coun-
tries forraine Traffike, which princi-
pally are these.

r To further
the commodi-
ous cariadge
of goods &c.

First to further by all meanes, the
commodious carriage of goods and
merchandize both by Land and by
water, either by Boats, Cartage,
Horses, or other such conveiances,
wherein is considerable as a thing
necessary, that the Rivers bee navi-
gable or made so if possible, by la-
bour, Art and industrie, then to
remove all hindring Mills, Bridges,
Fishing

fishiſhing weares, Bankes, Sholds, and ſuch like impediments that may any way let or hinder the ſame.

Secondly, that no Lord, or adjoining commanding borderer, impoſe either cuſtome, tolle, taxe, or duties upon the commodities, and wares ſo carried in Boates, Lighters or Barges, paſſing or repaſſing thereupon, or heauiſe acknowledgements, paſſing over Bridges, Cauſ-yes, or the like, that may diſturbe the publike Traffike, or be a charge to the generall Commerce of a Country.

2 No tolle upon Rivers, bridges &c.

Thirdly, to keepe the Seas, and ſtreames, free and ſafe from all Pyrats, theeves, and robbers, as the principall diſturbers of the univerſall Traffike, of Kingdomes and nations, and the greateſt overthrowers of the navigation, and Commerce of Cities and Countries.

3 To free the Seas from Pyrats.

4 To main-
taine Boyes,
Lights, and
Castles, &c.

Fourthly, to safeguard the Ports, Harbours, Roads, and Sea-Creekes, from them, to maintaine where is necessarie, fortified places, to defend the pursued, and to offend the pursuer, to maintaine and conserve the keyes, Peeres, molds, and other places of moredge, fastnings, anchoredge, and the like, and to set up and maintaine, Beacons, Watch-Towres; Lights by night, Sea-marks, and Boyes, for the safeguard of Mariners sayling either by night or day.

5 To keep the
wayes from
theeves, &c.

Fiftly, to keepe the Land wayes and passages, free and safe also from Theeves and Robbers, to mend Causeys, high-wayes and decayed Bridges, to build alberges, Innes, lodgings and places of safety where none is, in fit and commodious places, for the reposing and rest of men and beasts of carryage, where all accommodation, both for men and horsestravelling, may be had at easie and reasonable rates and prises, and where all needfull things may

may bee obtained, for the traveller which he may ordinarily stand in need of.

Sixtly, to maintaine posts, and post-horses, by Land, and post barks by Sea, also all Letter-carriers, and such like foot-posts, with priviledges, and fit stipends, for their paines and care therein.

6 To main-
taine the
Posts, &c.

Seventhly, not to suffer any Monopolies, Pattents, and grants to private men, which may hinder the liberty, and freedome of Traffike, and if such bee discovered, and found out, to punish the same rigorously and severely.

7 To put
downe Mono-
polies, &c.

Eightly, to invite by priviledges, the industrious strangers, and Merchants, to bring and import unto us, the wares and commodities, which wee cannot want, and those wherof the Country it selfe stands in need of, and that which may either advantage the publike, or the defence of the Countre it selfe.

8 To invite
industrious
strangers by
priviledges.

Ninthly,

9 To discharge all
great
customs,

Ninthly, to discharge all great custome, heaue imposts, and duties upon all goods and merchandize, or at least wise upon the Subjects goods, and upon all needfull and usefull commodities, or if the same stand not with the commodity of the Prince, yet at least wise; so much of these customes &c. As the necessity of the state will beare, and trade may well permit, without overthrowing of the generall Traffike, and Commerce of the Country, and the dependances thereupon.

10 To establish Sea
Lawes, for
Merchants &
navigator.

Tenthly, to establish such Lawes, and ordinances for Merchants, and merchandizing affaires, and Sea causes, as that there be not onely faith and assurance, preserved amongst all negotiators, Sea-faring-men, and merchants whatsoever, but also amongst all manner of buyers, and sellers, and that there be likewise severe punishments decreed for fraudulent & publike deceivers, bankerouts, and robbers of the common Traffike, of a nation or Country.

Eleauenthly,

OF TRAFFIKE.

49

Eleventhly, that in case of differences, debates, controversies, and the like accidents, hapning in Traffike amongst Merchants, there may be a summary, and speedy Justice executed, either by a quickned law, or a Court of Merchants, as it is observed and practised in many Countries, especially in that which concernes strangers, who oftentimes are noted to forbear their Traffique into a place, no lesse, in regard of the charge and tediousnesse of suits, then for the trechery and falshoods of the inhabitants of the Countrey.

Twelfthly, and forasmuch as a permutacion of Commodities cannot bee well made, without a certaine price set downe upon all merchandises, and that they cannot negotiate with all sorts of people, simply by Exchange, but that it is necessarie to make use of the
h * moneys

11 To erect a
Court of Mer-
cha nts.

12 The Coins
current to be
constant and
good.

monies and Coynes of Princes, in their severall distinct Countries, the value, price, and estimation thereof, must bee therefore certaine, constant and firme, otherwise it would bring a confusion to the generall Commerce of a Kingdome, and every commoditie must then bee governed in esteeme and value, according as the monie shall bee current in price.

Neither is this onely sufficient, but the reall goodnesse, and true value of these Coines must bee easie, to bee judged, and knowne, not onely by the waight thereof, but also by the eye, and sound of the same, if it bee possible, the which may bee the easier done, if there bee no metalls used in Coine current, but onely silver and gold, which
is

is sufficient in themselves, to expresse all summes, and quantitie, how little and small soever, and if everie peece both of silver and gold, bee Coyned by a certaine waight, thickesse, and greatnesse, and in forme of certaine medalles, as the GRECIANS, LATINS, HEBREWES, PERSIANS, and EGYPTIANS, in old time did use, it would prove a difficult thing for a man to be deceived therewith, and it would bee facile for all strangers, and Merchants, to bee soone experienced, and acquainted with them

Thirteenth, whereas some ignorant estates and forraine nations, doe contemne Merchants, and merchandizing, and such as exercise Traffike, holding and undervaluing, the Art of merchandizing in its selfe, as base and

h 2 * fordid,

13 To give
honour to
merchants,
and why?

lordid , which too often is found in many places quickly to decay the publike commerce of some Kingdomes , for thereby it commeth to passe that they which have gotten a little wealth , retire themselves speedily to embrace some other vocation , to the which the common people carry more respect and honour, then to this,

It being a thing , which in all civill and well governed Kingdomes , ought carefully to bee avoyded , and removed , for the good and furtherance of the Traffike thereof ; now indeed it must be granted , that there bee certaine trades , which should bee left to the poore and common people , to enrich themselves by ; but there are others , more noble, which they only can best execute, that are conversant in foraign Countries, which is that of Merchandizing in remote

mote parts, by the benefit and commodity of the Sea, and that by persons qualified and versed in forraine regions, which in it selfe is the most knowing, profitable, beneficiall, and excellent in an estate, as shall bee shewed in this following Treatise, and to these more honour and respect should be attributed, then is now done, both in *France*, and in some other Countries, for it in all estates, the wise, judicious, and prudent Counsellours of a Prince, have thought it fitting, and requisite to invite the Subjects by honour, to the most dangerous and hazardable attempts and actions, which may bee profitable and conduce to the benefit and profit of the publike; these two of Navigation by Traffike, and of Commerce by navigation, being of that concurrent qualitie, and united disposition,

h 3 *

they

Merchan-
dizing is the
most proba-
ble in an
estate.

Why such
should be ho-
noured.

they should propound and attribute more honour to those that shall deale therein, and exercise the same, then now it is noted they doe. And if true Nobilitie should have taken its foundation, (as the Iudicious and Learned have observed heretofore) from the courage of men, and from their Valour, there is no vocation, wherein there is so many usefull and principall parts of a man required, as in these two, for they are not onely to adventure and hazard their owne persons, but also their estates, goods, and what ever they have amongst men of all nations, and Customes, Lawes, and Religions, whereloever they are inhabited.

And that not onely in common casualties, mishaps, and dan-

dangers, but somelimes to wra-
ttle and stand even against the
four Elements, combined toge-
ther, to threaten their ruine, and
destruction, which is the stron-
gest and most remarkable evi-
dence and prooffe, that possibly
can bee alledged or spoken, of
the constant and firme resolution
of a man: blou is, al is ill
on mab, mab, oab, oldation

This sole point and considerati-
on, hath beene the occasion, that
some States have beene of opini-
on, and thought that this doore
should be opened, to the adventu-
ring Merchant to attaine unto No-
bility, so as the Father and the
Sonne, have continued succesfully
for some ages therein; and which
is scene in some sort to be practi-
sed in some places at this day,
and if those Noble-men, (the up-
holders of a Land or Kingdome)
who

who are commonly the richest and greatest in an estate, should practise and addict themselves to this Commerce, and Sea-Trafike (as some beganne to doe in Queene ELIZABETHS daies) being a thing not prejudiciall, nor hurtfull to their honour, or to their noble condition, doubtlesse it is, and would bee more honourable unto them, then to bee Vliuerers, and Bankers, as is observed in *Italy*, and many other Countries as they are, or to impoverish themselves, in doing of nothing, or nought worthie of note, but neglect their owne occasions, in spending, lavishing, and wasting, when peradventure they never gather any thing to what they have, or what was formerly was left unto them, by their Ancestours.

Hence

The benefit
of the Trade
of Nobles
and rich in a
kingdome.

Hence would grow many advantages, both to the publike and private, for that they that thus deale in traffike, having thus meanes, courage, and sufficiencie, for this Conduct and Enterprise, the same would bee farre greater, and more eminent in it selfe, then now it is, setting thus more ships to sea, and by being consequently better armed, and better furnished; and whereof the state in time of need, might make good use of, for its safety and defence; and withall it would carry the reputation of that Nation, farre further into remote Regions; the which they cannot doe, who being poore, and having little or no stock, but of one ages gathering, or per-adventure taken up at Interest, and borrowed from others; wanting both power, meanes, and courage, either to hazard themselves in great, and eminent Enterprises, or to wade through the same, being once entred thereinto.

And for other particular Interest, this Commerce being well managed, and

H

dis-

discreetly handled, what hazard soever they should run, there is more to be gotten thereby, then to be lost: And if Gentlemen in generall would thus apply themselves to traffike, as some within these late yeares have beene observed to doe, and that without wasting of their estates by vast Expences, or importuning their Sovereigne by disorderly demands and gifts, they should by all likelihoods benefit themselves more in one yeare, by a well govern'd traffick at sea, then peradventure at Court by ten yeares waiting and solicitations.

Finally, to conclude this point, Experience hath taught, and teacheth us daily, where those of great purses, and good judgements have exercised trafficke, and where such have beene backed and encouraged by a gracious, and furthering Sovereigne, and by a Prince that loveth Navigation, and favoureth Traffick, it hath mightily enriched both themselves, and the Princes and Estates, under which they have liv'd, as by the late

late Examples of the *Portugal*, *Hollander*, *Spaniard*, and *Venetian* is made knowne, and manifested unto all the world.

Next to erect and settle an office of assurance, with fit and skilfull Iudges, which should determine, and give speedy Execution in their Decrees and Acts, betweene Adventurers, to avoide demurs, delayes, and hindrances, that happen by tedious suites in adventures at sea amongst Merchants.

14. To erect an assurance office.

Fifteenth, the only meanes conceived to settle the Commerce and Traffick of a Nation into forraine Countries by sea, in the which the best purses will not bee drawne to hazard themselves in the Enterprise, is to compell the Merchants which trade at sea, to one and the selfe same certaine place and countrey, to joyn one with another in a corporation, and Company, and not to make their Traffick by themselves asunder, or apart; for although that adventuring apart, the Gain would probably be the greater to the Adventurers, when the enterprise

15. To erect some Companies.

succeeds happily; yet it is to be considered, that the losse which may happen, would wholly ruine him that attempts the danger alone; and if in making a joynt Company, or Society, the Gain should turne to be the lesse, yet it is ever more assured, and the disorders by Traffike by a good government is still removed; and the losse being borne by many, it is consequently the lesse to every one that is interessed therein; and thus dividing the Trade of the whole, according to either the places, or coasts where the same is made, forbidding them to attempt one upon anothers priviledges; and prohibiting all other private Subjects (of what quality soever) which shal not be Members or free Brothers of those Societies, to negotiate into those parts upon great penalties, and appointing certaine Governours, or others the greatest adventurers, to order and regulate the said Traffike and Companies; which Rules have found such good successe, both in *Holland, England,* and

and else-where, that it hath beene one of the maine causes, that hath brought the traffike of *London*, and of *Amsterdam*, to that present height and greatnesse, as it is now observed to be.

Next for the furtherance of the Traffike of some Kingdomes, it hath beene observed, that great summes of monies have beene lent *gratis*, or upon easie rates and security, to skilfull Merchants, out of the soveraigne, or common Treasurie, which hath also found such good successe, as that the customes of that Prince have beene thereby much increased, the kingdome enriched, the poore set on worke, and the native Commodities thereof, vented to all parts of the world thereby.

In the next place, it hath beene noted mainly to further the traffike of a Kingdome, the transportation of bills of debt, from one man to another, in lieu of monies, as is used in some Countries; for thereby many Law suits are avoyded amongst Dealers,

16. To lend money to the Merchant out of the common Treasury.

17. By transportation of Bills.

errors in Merchants accounts cleared, the Princes customes increased, the great stock of the Kingdome, which continually lyeth in all Negotiators hands in dead Bills and Bonds, employed, Traffike it selfe quickned, and such a benefit enjoyed thereby to the Commonwealth, as cannot be expressed.

18. Example of the Prince, a maine Furtherer of Trade.

In the next place it hath beene observed in some places, where the poore for want of abilities cannot trade, and where the great or rich have not will, or dare not adventure their Estates in for-

IRREGULAR

PAGINATION

beare, when they see their sovereigne bend his mind, and addiect himselfe therunto. For the wise have observed, that Princes cannot frame an Age unlike unto

unto themselves; and that it is easier (as one said) for Nature to erre, then that a Prince should form a Common-wealth unlike himselfe: Iust if they be wicked, regular if they be dissolute, chaste if they be immodest, and religious if they bee impious.

Neither is it thus in these our dayes; History it selfe warrants the point, and makes it good in all former ages. For, under *Romulus* it was found that *Rome* was warlike; but under their Soverain *Numa* they were religious, under the *Fabrii* they were continent, under the *Catoes* Regular, under the *Gracchi* seditious, under the *Luculli* and *Antonines*, intemperate and dissolute; under *Constantine* the Great the Empire is Christian, but under *Julian* idolatrous: Therefore, for conclusion, if the Prince love the sea, his Subjects will be all Sea-men; and if he be a Lover of trade and traffike, the rich and powerfull of his Kingdomes, will be all Merchants.

In the next place, it hath bene noted

errors in Merchants accounts cleared, the Princes customes increased, the great stock of the Kingdome, which continually lyeth in all Negotiators hands in dead Bills and Bonds, employed, Traffike it selfe quickned, and such a benefit enjoyed thereby to the Commonwealth, as cannot be expressed.

18. Example of the Prince, a maine Furtherer of Trade.

In the next place it hath beene observed in some places, where the poore for want of abilities cannot trade; and where the great or rich have not will, or dare not adventure their Estates in foraine Traffike; that the examples onely of the Prince hath thoroughly effected it, and proved a maine Furtherer of the generall Commerce and Traffike of his Countrey; which doth not only hold in this matter of Trade, but in all other state matters whatsoever; for then it will be impossible for the rich Subjects to forbear; when they see their Sovereigne bend his mind, and addict himselfe therunto. For the wise have observed, that Princes cannot frame an Age unlike unto

unto themselves; and that it is easier (as one said) for Nature to erre, then that a Prince should form a Common-wealth unlike himselfe: Iust if they be wicked, regular if they be dissolute, chaste if they be immodest, and religious if they bee impious.

Neither is it thus in these our dayes; History it selfe warrants the point, and makes it good in all former ages. For, under *Romulus* it was found that *Rome* was warlike; but under their Soverain *Numa* they were religious, under the *Fabritii* they were continent, under the *Catoes* Regular, under the *Gracchi* seditious, under the *Luculli* and *Antonines*, intemperate and dissolute; under *Constantine* the Great the Empire is Christian, but under *Julian* idolatrous: Therefore, for conclusion, if the Prince love the sea, his Subjects will be all Sea-men; and if he be a Lover of trade and traffike, the rich and powerfull of his Kingdomes, will be all Merchants.

In the next place, it hath bene noted

19 By erecting a staple of Trade.

as an effectuall meane, whereby traffike may be obtained and settled where none is, is by erecting a staple of trade, and to indow the same with freedome of traffike, which briefly may be termed to containe some of these before recited particulars, especially those of great priviledges, and small customes; for this will gaine Trade where none is, and being gotten mightily increate the same, when this shall fall out to bee in a Countrey, where God and Industry hath blessed the Land and people with wares, that are either rich or usefull, it will soone beget, maintaine, and enlarge the Trade of the place, so made a staple, as above is said.

Now for as much as this staple is in many countries a thing unknown, and that many men are ignorant of the benefit that the same may produce, I will a little enlarge my selfe thereupon, and in few words shew how it may turne a Kingdome to profit, and by perusing the commodity it affordeth to other nations,

nations, conceive it may yeeld the like to that Prince that covereth the same, or putteth this rule in practise: A Staple of Trade is a place then, where large immunities and priviledges are granted to all Merchants of what nation soever, sometimes extending to native commodities onely, and sometimes to forraine, and sometimes to both, with free liberty, to export and import all manner of wares custome free, when, whither, and by whom they please, paying a small acknowledgement onely in lieu of the said custome to the Prince, and where soever the same hath thus been seene to be settled in a Kingdome, it hath bene noted much to encourage the inhabitants thereof, and force them in a short time to become either great Merchants, or industrious Furtherers thereof; for the same would yeeld them occasion to be sharers in the traffike of other Countries, whereof before they neither had any profit, nor yet the Prince any customes thereby: the benefit of this staple

A Staple of
trade what.

The benefit
of a staple by
the experi-
ence of other
Countrie.

of Trade may be the better discerned by looking upon the practise of those Countries, where the same is put in use, and especially by our Neighbours the Netherlanders, where the same is practised with wonderfull industry, paines, care, and conducible profit, instanced by these examples.

No timber
in Holland,
and yet they
have the sta-
ple thereof.

First it is well knowne to us, and all the world, that they have there no timber, nor yet Forests of any sort, of their own growth, yet the freedome of Trade begets them such fit materials, that the same builds them yearly above a thousand sayle of ships, partly serving to their owne use, but principally to sell to others; and that the huge pales of wainscot, Claboard and Deale are in their staple Cities.

No corne
there, and
yet they have
the staple
thereof.

Next, they are found to have no corn growing almost in all their countries; for it is the East Countrey that affords the same in abundance; yet wee know that the greatest Store-houses, and staple Granaries of graine, is by the freedome
of

of their trade in the low Countries; for *Amsterdam* (if report may gaine credit) is continually stored with 8. in 100000. quarters, besides what is by trade daily sold away and vented.

The maine shooles, and massy bulke of Hetrings, from whence their industry and traffike raiseth to them so many millions yearly, proceeds meere out of our English seas; but yet the great Fishery (to the shame and wonderfull dishonour of *England*) is in the Low countries; wherewith not onely their owne occasions at home are plentifully supplied, but all Christendome besides abundantly stored, it being computed, that they send forth yearly into other Countries, above one hundred thousand last, which wee may account to be two hundred thousand tuns.

The large and mighty vast Vineyards, and great quantity and store of salt, is noted to be in *France* and *Spain*, yet the great Vintages, as I may say, and staples both of Salt and Wine, is found in the

No fish
there, yet the
staple thereof
is in *Holland*.

No Vine-
yards nor
salt in *Hol-
land*, yet they
have the sta-
ple thereof.

Netherlands, whereby they imploy
yearely above a thousand sayle of their
shipping.

No Wools
there, and yet
they have the
staple of ma-
nufactories

The Wooll, Cloath, Lead and Tinne,
and divers staple English commodities,
are properly and naturally of *Englands*
production, but yet, to the dishonour
and prejudice of *England*, the great Ma-
nufactories of Dying, Dressing, &c. of
them are scene in the Low-countries,
whereby they not onely imploy their
poore by labour, but their Mariners by
shipping, and often times under-sell the
English, both in their owne countries,
and abroad, with these and other our
owne commodities.

Light cu-
stomes in-
crease trade,
and heavy
ruine it.

Many others in this kind may be pro-
duced; for it is to be noted, that where-
soever such a staple of trade is erected,
kept and maintained, there all foraine
and native commodities doe abound,
for the supply of any other countrey,
that may or doth want the same; and
where the customes upon Merchants
goods is small; it easily draweth all nati-

ons

ons to trade with them; and contrariwise where great impositions are laid upon Merchants goods, the traffike of the place, will be seen soone to decay, to the prejudice of that place and kingdom.

The difference thereof is made evident in any two townes of severall Princes Dominions: in the one, where customes are easie, and there Merchants doe flock together from all parts of the world, and abundance of foraine commodities are from all countries imported thither, that benefit the Merchant, the people, and the Prince; and in the other, where the customes are heavie and burthen some to a Merchant, and heavie upon his wares, and there none comes, nor brings any commodities, but what hee knowes is liable, and must pay this custome to his and the countries great prejudice; which by an example or two I shall here manifest.

Two ships laden at *Burdens*, of equall burthen, viz. of three hundred tons, the one goeth for *England*, and

Example thereof between *England*, and *Holland*.

In a ship of 300 tons come from *Burdens*.

Paying in
England
1260, and in
Holland 60. l.

and the other for *Holland*; she that cometh into *England*; payeth for custome, Prisedge, Butleredge, and other charges thereon by booke of rates, one thousand two hundred pounds and upwards, before she bee discharged, and the other going for *Holland* is discharged there for threescore pound sterlin, or thereabouts; so that after they have there unladed their said ship, and custome being paid, and the wines sold, the buyer can transport them againe into some other countrey; and, if hee should in the second place but gaine this custome that was paid in *England*, yea or halfe so much, hee would thinke to have gained very well thereby: but it is not possible for any English man to pay this great custome in *England*, and to transport them againe into another Kingdome, but he must be a great loser by them; for the *Hollander* can still under-sell him, and yet be a gainer thereby.

In 1260. sum
of Tobacco.

The like may bee alledged of two ships, of two hundred tunsa peece, coming

ming alike laden, with 200. tuns of Tobacco from *Bermuda*, *Saint Christopher*, or any other English Plantation: now, this 200. tuns paying custome, &c. in *England*, will amount unto 10000. pounds, whereas in *Holland* the said 200. tuns will bee cleared for 120. pounds. Now though the said 200. tuns of Tobacco should be here againe shipped out within the yeare, and the impost repaid him, yet the Merchant loseth infinitely by bringing it into the kingdome, which he would account for wonderfull gaine, might hee enjoy the same upon all the whole parcell towards all his adventure, interest and charges.

But some Princes may imagine that this will too much diminish their customes, and draw their Revenewes to a low estate: but I rather hold the same will bee a meanes to increase the same, for though a Prince should for the ease of his people, and the augmentation of the trade of his Countrey, take but a small custome upon all forraigne goods,

These small
customes will
increase the
totall cu-
stome of the
Kingdome.

im-

imported, and thus exported with the reservations mentioned in the second consideration of trade; yet he may have a moderate custome to be paid him, upon all goods vented within the Kingdome, as is now used in *England*; and the multiplicity of trade, which will be procured by this staple, and small custome, whereof there is not otherwise accruing to the Prince any profit at all, will much increase the same in the totall. Presuppse that this staple of traffike, furthered with such immunities and smallness of customes, were in some one, two, or three convenient Towns settled here in *England*, let us consider the good in generall, that by the former assertion it would produce to us.

Benefits arising to England by a staple of trade.

First the Merchants would be enabled to export the commodities of *France*, *Spain*, *Italy*, *Turky*, and *Barbary*, and of the East and West *India*, into the Kingdomes of *Germany*, *Poland*, *Denmarke*, *Swetland*, *Pomerland*, *Sprucia*, and *Lifeland*, and the merchandise of those other countries, which

which are both many and usefull, will againe be transported from the said staple, to those Southerne and Westernne Countries, and hereby the Merchants would mightily flourish by this enlargement of trade.

Secondly, divers sea-Townes, where this staple should be kept would be very much enriched.

Thirdly, the Mariners and shipping of this Kingdome, would hereby come to be very much enlarged and imployed.

Fourthly, many poore people, and other handy crafts men and labourers, would be hereby set on worke, and imployed.

Fifthly, the honour and reputation of this Kingdome will be much advanced in other countries, and much Bullion would thereby come to be imported.

Sixthly, it will keepe all sorts of graine at a reasonable price, both for the buyer and seller, and the countrey should alwayes bee well provided with corne,

if dearth should happen, and thereby also retaine our coine, which upon such an occasion is usually exported.

Lastly, the customes of *England* would bee much increased by intercoure of trade, both by Importation and Exportation of all sorts of foraine commodities, whereof we have no use our selves, and whereof His Majesty hath at present no custome at all; because there is no such course of trade in use.

Having thus shewed how this staple of trade is to be settled, and what benefit it brings with it to that countrey where the same is erected, and may bring to us were the same here settled; and because in all Kingdomes it is a worke of time and much difficulty, and that our ordinary States-men doe neither seriously consider, nor truly weigh the reall benefits that arise to a Kingdome and people by the hand of traffike; I will here in the last place, for conclusion of this consideration, shew that a maine Furtherer of a countries traffike, and the only way for the

the preservation thereof, being once acquired, is to settle by authority of the Sovereign a selected number of able and discreet Merchants, with power and sufficient priviledge, to examine the disorders of traffike, and irregular Traders, and to reduce the same to such orders, and constitutions as may stand with the benefit and good of the Sovereigne, his countrey and subjects, and these Merchants to be either sworne and admitted into the Princes counsell, or have a superintendency over the generall Commerce of the kingdom, by themselves, entituled as State merchants, or Merchant Statesmen; the benefit of whose endeavour, skill, judgement, and discretion thus authorised, I shall by these few rules offer to the consideration of the Iudicious.

It is by all Statesmen accounted a truth undeniable, that the wealth and welfare of all countries (where the subject exerciseth traffike with foraine nations) is mainly furthered, and much advanced by the regular orders, and merchandike

By inlargement of traf-
fike.

By inlargement of traf-
fike.

rules thereof, and more especially in that of *Englands*, by nature commodiously seated to that end, and of purpose; the procurement of which wealth and welfare by the enlargement of Commerce, and the well ordering and regulating thereof, cannot be so fully effected, nor the hindrances fore-seene, nor the prejudices so soone avoided by a meere States-man, as the same can be by a discrete Merchant, qualified with power from the Prince to that purpose.

a By importation and exportation of Bullion.

Secondly, the importation of *Bullion* to the Princes Mint, or exportation of his coyne out of his countrey, cannot be so well fore-seene and prevented as by the Merchant, who by the course of traffike, knowes the impediments of the one, and the preventions of the other.

3. By under-valuing of native wares.

Thirdly, the under-valuing of the home-bred, and native commodities of a Kingdome, and the over-valuing in that Kingdome of forraine commodities, with the discommodity of both to the

the common wealth, nor the causes thereof, cannot be so well knowne to a States-man, nor by him be prevented, as the same can to a Merchant, qualified with power thereunto.

Fourthly, the enlargement of trade by any new Inventions Plantations, or Discoveries of new traffikes, cannot be by any so well furthered, as by a qualified Merchant, who best knowes by reason of his trade, what priviledges are fit to be granted, what customes inwards and outwards to be imposed, and for the encouragement of the Merchants, and Vndertakers in these said courses.

Fifthly, it is granted that the greatnesse of customes, and other duties upon Merchants goods, in all places diminisheth the trade of a Kingdome, and the smalnesse of the same enlargeth the trade thereof; now a meere States-man conceives not what commodities are fittest to be eased, and which are to be raised for the common good, and profit of the trade of that Countrey.

4. By new Plantations.

5. By rising and falling of customes.

Sixthly

6 By imploy-
ment of
workemen in
the Mann-
factories.

Sixthly, the generall imployment of all the poore of a kingdom in the workmanship of native, and home-bred commodities, and foraine materials imported (now too little regarded by many Statel-men in many Kingdomes) may with more ease and speed be put in Execution by a Statel-merchant then by a meere Statel-man, as is seene in the dying and dressing of clothes in *England*, and in the prosecution of the Fishing-trade, lately here set on foot by the care and industry of divers noble personages, and lost for want of experienced men in that profession to manage the same.

7. By fur-
nishing de-
cayed towne.

Seventhly, as a matter worthy of a Princes consideration, the furnishing of decayed haven Townes, with inhabitants, Mariners, and shipping in a kingdom, and the needfull helps and furtherances thereto, with a profitable trade to maintaine both, to their, and the Prince and countries good, is better performed by a Merchant, then by a meere Statel-man.

Eighthly,

of T R A F F I K E.

Eightly, the continuall furnishing of a Kingdome with corne at cheape rates, yea even in times of Dearth, the want whereof some yeares past the last great Dearth, enriched *Holland* for seven yeares following, and impoverished *England* full as long, by their exportation of two millions of pounds, as is conceived that year out of all ports of this Kingdome in gold, wherein a meer Statef-man knows not the way, neither how to provide for the one, nor yet how to prevent the other; which notwithstanding a Merchant can with ease, and better husbandry accomplish and performe.

Ninthly, the selling of a staple, or freedom of trade in a kingdome, in commodious and fit places, with fit and advantageable priviledges, and how the same is to be governed and directed, and wherein to be restrained and limited, is onely within the knowledge of a Merchant, and fittest for his direction, which a meer Statef-man doth not so well understand, nor can judge of.

Tenthly

69

8. By people-
ding of corne
in dearth.

9. By selling
of a staple of
trade.

10. By weak-
ning the ene-
mies by trade.

Tenthly, *Salomon* saith, that wisdome is better then the weapons of warre; therefore a Merchant can in times of warres with foraine Princes, better direct how to weaken his enemies, in course of their traffike, and preiudice them in the point of their profit, and crosse their designed intentions, for provision of warfare, more then the best Statesman can doe by open hostility.

11. By treatises of peace in trade.

Eleventh, In concluding of a peace, or in the making of leagues, and amity with foraine Princes, the Merchant can advise of the fitting conditions, to bee insisted upon, and obtained in the point of traffike, for the advancement of his King and Countrey, which a Statesman doth not so much regard, nay many times not yet understand.

12. By forain intelligence.

Twelfth, A Merchant that hath bene resident, many yeares in foraine parts, and sometimes hath remained all that time in one and the same Countrey, and hath afterwards continuall advice from his Factors there resident, by reason of his

his daily trading thither, of all the occurrences of the place, with their provisions made there for arming of horse, foot, or shipping, must needs consequently understand thereof, and the affaires of those parts, better then those that never were there, or but cursorily to see fashions, and that peradventure many yeares before that time.

Thirteenth, A Merchant knowes by his observations in course of trade, that there bee some trades in a Kingdome, which cannot subsist, nor bee driven without exportation of the coyne of that kingdome and place, or which cause the diversion of *Bullion* from the Mint of that place, which are not to bee cherished, as those trades are which doe neither; all which a meere States-man cannot so well comprehend, and take notice of.

Fourteenth, A Merchant doth know that there be some trades againe, which cannot subsist without this exportation of the coine of a kingdome, and have a

L

ne

13. By sup-
pressing of
trades depen-
ding upon ex-
portation of
coyne.

14. By che-
rishing some
trades that
subsist by
coyne.

necessary dependance thereon, which yet notwithstanding are to be cherished, sometimes equal, sometimes above other trades, by reason that the same trade begets another advantageable trade, that doth more profit to the kingdom, then the exportation of that coyn doth prejudice the same; which a Statesman can neither discern, nor take notice of.

15. By acts
prejudiciall
to trade.

Fifteenth, A Merchant doth know what decrees and ordinances made in a Kingdome, doe further and enlarge the trade therof, and which againe in themselves doe hurt and prejudice the same: also what decrees and ordinances are enacted in foraine states or countries, that are injurious and hurtfull to the trade and countrey where he abides, and how to meet with, and prevent the same by counter Decrees, and Regulations; which a meere Statesman doth neither know, nor can of himselfe prevent or have notice of.

16. By rea-
medying the
foraine disor-
ders in trade.

Sixteenth, A Merchant doth find by
his

his traffike into foraine parts, what commodities, and what nations are eased by foraine Princes within their dominions, to the end that by charging of some, and easing of other some, they covet to benefit some nations more then other, and further the vent of some commodities more then others; redounding to the prejudice and ill consequence of the Kingdome of his aboade and residency; which the Merchant can in a short time both prevent and remedy, to the good of that Kingdome where hee lives; but the States-man cannot in a long time find out, nor yet being found out remedy it, till peradventure the remedy be worse then the disease.

Seventeenth, A Merchant knoweth what commodities can bee drawne out of another countrey, to the benefit of his owne, and what commodities are carried out of his owne countrey, to the prejudice (as Iron-Ordinance are in *England*;) or benefit of another, and can by regular orders in the course of traffike

L 2

hinder

17. By carrying out or in of commodities hurtfull or beneficial to a kingdome.

hinder the importation, and exportation of what is hurtfull, or any way damageable to the Kingdome of his aboade, and further the importation and exportation of such commodities as are prejudiciall to the traffike of the strange and remote Countrey; which the States-man for want of knowledge in merchandising cannot effect or accomplish.

18. By importation of materials for Manufactories.

Eighteenth, A Merchant can advance his Countrey by the importation of materials for Manufactories to be wrought at home, and by this meanes set multitudes of poore on work, to the great benefit of the place of his aboade, and can by reason of his travels into foraine parts, where hee sees the naturall and profitable commodities of other Nations, transport the same, and sometimes plant them in his owne native soyle, for his Countries good and honour; which the States-man cannot without great difficulty performe and effect.

Lastly,

Lastly, the Merchant best knowes what Decrees are constituted in foraine Countries, that hinder the Navigation, and diminish the shipping of the countrey of his aboade, and what orders and injunctions are imposed at home, that insensibly ruine and destroy the same, either by meanes of grants, made to private persons to the prejudice thereof; or by innovations imposed by Farmers, or other Vnder-officers, that either destroyeth the same, or tendeth to the discouragement of Sea-men; which meere States-men cannot so soone discern, nor yet in fitting times remedy.

To conclude this point, having thus shewed the courses that are used in sundry Countries, for the settling, preserving, and augmentation of Commerce in generall, and withall considered how farre in his owne person a Merchant is able to benefit, and advance his Countrey and place of his aboade, and how a staple of trade

19. Foraine
decrees that
prejudice
navigation
and shipping.

trade may bee erected, settled and privileged with fitting liberties, to gaine an ample traffike where none is, and shewed withall the commodities that arise to the Countrey, where the same is so settled and maintained.

The endea-
vours of sun-
dry Princes
to gaine traf-
fike.

I will now, for conclusion of this third consideration, run through and briefly survey the marvellous care, cost and paines, that severall Princes have willingly beene at and undergone, to compasse the same.

By what hath beene said then in this consideration, and upon this point, it may be gathered, that the obtaining and acquisition of a traffike at the first is very difficult, being as a precious Iewell which must be sought after, courted and purchased with many priviledges, liberties & immunities, and sometimes with the very example of the Prince himselfe, because that the honour, benefit, and commodity that doth still attend it (as I shall declare in the close of this discourse) extends it selfe both to the Sovereigne,

veraigne, his Nobles, Kingdome, and subjects in generall: and to the end that it may appeare, that all Iudicious Princes, and Politick Statesmen have thus judged thereof, and found the effects of the same answerable to this my assertion; I will here briefly declare, and shew the industrious paines, and painefull endeavours of sundry the wisest Princes of Europe, to acquire, purchase and obtaine this so excellent a Jewell.

The Dukes of *Toscany*, being ever accounted expert Exchangers, finding that their Dukedome, by reason of the want of a Sea-port, for the receipt of shipping, was very unfit to entertaine a trade by Navigation, purchased the town and Territory of *Leghorne*, of the Commonwealth of *Genoa*, at the rate (as some report) of one hundred and twenty thousand Dollers (it being then a poor Fisher-towne, capable only to receive small Barkes, and that of no considerable burthen) and did, for the enlarging of his traffike by sea, add a faire and pretty new

The practise
of the Duke
of *Florence* to
get the trade
of *Leghorne*.

new built-Towne to the old, fortifying the same with Wals, Ditches, Castles, a Bannia for his slaves, and a Lasseretta, or a Pest-house, to receive both the goods and persons of such as should arrive there from contagious and infected parts; then he gave a dwelling to all for seven yeares *gratis*, that would come to inhabit there, then hee erected a watch-Tower with a strong mould to preserve the ships that anchor there from the violence of all weathers; he gives his Merchants many priviledges, cuts a ditch for twenty miles, to convey and cary up all commodities to *Pisa*, and so to *Florence* the Metropolis of his Dukedome; to conclude, by making it a free scale, and that all manner of goods, wares and monies may bee freely shipped inwards, and outwards, without any charge or custome; and that when commodities doe arrive, which the purses of his subjects will not, or cannot purchase, he hath himselfe bought up the same, and that sometimes to his losse and pre-

prejudice, hee hath I say by these and other the like meanes within this 25. or 30. yeares, made this the greatest port of traffike in all the Mediterranean seas, to his owne great honour, and to the exceeding profit, and commodity of himselfe, and all his subjects in generall.

The Hollanders, who have need of all the politike helps that can be, to support the charges of their war against a potent enemy, who is continually ready at their doores to give them the alarme, yet so well doe study this point of traffike, and make so much of Commerce in their countrey, where indeed they hold but a hand-full (as it were) of land to abide in; though, I say, they have annuall Armies afoot, which doth cost them infinite, vaste and great sums to maintaine and nourish, and that their very bread, meate, and beere which is eaten by them, doth first pay the States an excise thereon; yet in all their extremities, dangers and debts, they have erected many staples of trade in their countries,

Of the Hollanders to support their trade,

M

tries,

tries, and also raised an East-India and West-India Company of Merchants, with large priviledges, which they have prosecuted with happy & good success, wheron, notwithstanding their great disbursements, they impose little or no customes at all, their interests are easie, their Companies countenanced, and protected by the Estates, and their Fleets are ready in our Channell, to safe-guard and defend both the Merchants, Mariners and Fisher-men from the depredation, and violence of either enemies or Robbers.

Of the Venetians.

I am not able to recount how, and with what care and industry the Venetians maintaine their traffike, and the liberties of their subjects; in point of Commerce they ease them of customes, give large priviledges to their Mariners, injoyne their ancient gentlemen, and Clarissimi to use the sea, make daily sundry advantagable decrees and orders for the suppressing of foraine traffike, and advancing of their owne, keepe a selected

Court

Court of the best experienced Merchants, to superintend other Commerce, and have a stocke ever in readinesse by the name of Cottimo to expend both in *Turky* and other places, for the defence of their Merchants and their Estates, from all wrong and injuries.

Yet none of these comes neere the care and industrious prudence, practised by *Iohn* and *Emanuel*, Kings of *Portugall*, in erecting, prosecuting, and settling the trade of the *East India*, with such provident decrees and immunities for the ordering of their returns, Lectures for the instruction of their Pilots, and Sea-men, building of Forts and Holds to make good and preserve their traffike, to their exceeding honour and profit in getting those small Islands of *India*, but of most notable consequence, *Mosambique*, *Ormus*, *Dien*, *Goa* and *Mallacca*, fit Receptracles of trade and strength, and which have to this day preserved to them the Commerce of all others, the parts of *India*. *Isabella*, that famous Queene of *Castile*,
M 2 having

Of the East
Kings of *Portugall*.

having by her Christian Piety spent her owne estate in prosecution of the wars against the Moors of *Granada, Murcia, &c.* when yet she and her husband *Ferdinando's* Crownes and Revenues were drawne dry, and farre engaged in chasing those Barbarians out of their Kingdomes, then when *Henry* the seventh, accounted amongst the wisest of our English Kings, had unhappily refused *Columbus*, the Genoes his offer, for the discovery of the Westerne Continent, now termed *America*, then I say being laden with her greatest debts and engagements, her Coffers, empty, her Church plate spent, and all drawne to the lowest ebbe by loanes and interests, then did shee for encouragement to all her subjects, and for to comply with the resolution of that brave Italian, pawne her owne wearing Jewels, to set him out in three Carvels; where how he thrived, and how that Kingdome, Prince and People have beene bettered thereby ever since,

since, the whole Christian world may
witness at this day, as England hath
had just cause to repent of ever af-
ter.

But *Henry* the seventh having new
seene his errour, and apparently dis-
cerned what hee had lost by his parci-
mony, endeavoured to make amends
to his Kingdome, and people, cal-
ling hither *Sebastian Cabot*, also a skil-
full Pilot, *Genoes* giving him both
encouragement, honours, and em-
ployment; but the issue of his en-
deavours did not answer that Kings
expectation, though after his life the
same was prosecuted in King *Henry*
the eighth's dayes with various suc-
cesse.

Of Hen.
the 7. of
England,

And though *Margaret* Countesse of
Flanders did, in envy to him, set up
Perkin Werbeque to disturbe the peace
of *England*, and that that mocke
Prince came at length to bee a Scul-
lion in his Kitchin; yet that wise
Prince found another more noble

revenge

ANNO 1515.

revenge to himselfe, and more profitable to his people, by setting here the Manufactories of Clothing, and the strict prohibition of the Exportation of English wools, which cost him in two yeares, (as I have beene informed) neare one hundred thousand pounds, a mighty masse of monies, the Prince and times considered: but *England* soone found the benefit thereof; for in *Anno 1515.* the English having removed their staple from *Bridges* to *Antwerpe*, where the aforesaid Kings of *Portugall* had then settled their Contractors, for the vent of their new gained East-Indian Spices, it was noted by those Registers of Commerce kept in that place, and left to posterity by *Guicciardin*, that hath written their Chronicle, that the English Company of Merchant-adventurers did bring thither clothing to the summe of 250000, which was in value 9. of 15. parts of all the other commodities and wares brought thither of all other the nations whatsoever.

What

What a brave designe *Edward* the sixt his Grand-child had, for the setting of sundry staples for that and other commodities in *England*; and how that by reason of the then poverty of his Merchants, hee intended, upon security, to lend them out of his Treasury great summes for the effecting thereof; I have briefly touched before, and for conclusion of this point, looke a little into *Queene Elizabeths* dayes, who though she was ever accompanied with state affaires of mighty consequence, sometimes at home, and sometimes abroad; yet was she ever so careful to set forward traffike, and encourage Navigators, that both Earles, Lords, Knights, Gentlemen, and of every degree, willingly thrust themselves in search of new traffikes and adventures, and to her dayes are wee beholding for the trades of *Barbary* and *Italy*, and other places, and for the discoveries of *Turky*, *Egypt*, *India*, *Russia*, *Muscovia*, and *Greenland*, and the trades settled by the English therein; which hath since

Of *Edward*
the 6.

Of *Queene*
Elizabeth.

Customes
increased in
50. yeares in
England, from
14 to 500.
thousand
pounds a
yeare.

Princes that
have gained
traffike must
be carefull to
preserve it.

since found such fortunate successe, to the benefit of our now happy Sovereigne, and his Crownes, that the customes were in her time, some yeares before her death, farmed but at fourteene thousand pounds, which *Smith*, commonly called Customer *Smith*, in one yeare petitioned for reliefe, as having beene a loser thereby, and now in lesse then fifty yeres is come to five hundred thousand pounds yearly, if report gaine credit to the Kings purse, and how much more the Farmers have made thereof, His Majesties custome bookes can best manifest. If then Princes of all ages, and the wisest of all Princes, have made it part of their study, and have in many occurrences prejudiced themselves, and their estates, to win this so excellent a benefit, how carefull need all Princes to be when the same is brought to perfection, to preserve and cherish it, and not to suffer the liberties of their Merchants to be incroached upon, the freedome of their traffike, to be fettered by

by heavy imposts, customes, and Innovations, which are like Cankers that doe insensibly eat out and ruine a trade before the Prince, or the wisest of his Counsellors, can see how to prevent or remedy it.

The want of this care, and provident foresight hath lost many kings the traffike of their Kingdomes, which were the best Jewels of their Crownes, and the richest flower in their Diadems: The want of good orders in the government of the trade of *Antwerpe*, and the imposing of heavy customes upon the Merchants there trading, hath within this fifty yeares brought that Towne to the lownesse wherein now wee see it. *Lions* in *France* hath suffered wonderfully by the same inconveniences; and *Marsilia* within the dayes of my knowledge had a wonderfull great traffike for many places of *Turky*, *Barbary*, *Spaine*, and other kingdomes, and was then able to shew many ships employed in merchandise, carrying thirty and forty peeces of Ord-

Townes that have lost their traffike by want of care and good order.

Antwerpe.

Lions.

Marsilia.

N

nance;

nance, and now which is not above 24. in 25. yeares past, the best of their vessels have not above ten peeces, and of those but very few neither.

English East-
India trade.

Here I could also particularize, the fetters Inroachments, and Intrusions that have within these late yeares beene laid upon the *East-India* traders of *England*, and their liberties, and what they have suffered both abroad and at home, by the ill wishers of their prosperity; but what will it availe them, or benefit our country, to travell into the disturbances, crosses and afflictions, which they have, to their prejudice, felt, and to their losse suffered? It sufficeth me here to say, that the want of due and timely protection, and encouragement from the Estate, hath reduced them to that bad point, and low passe, wherein we now observe them to bee; and that for the future erecting of such a brave society, a great deale of time, and mony must be expended, and many larger immunities then formerly must be granted, ere the same can be reduced to that

that pristine flourishing estate we lately have beheld it to be in.

I could also here, by way of addition, say somewhat of those disturbances, that the *Turky*, *Moscovia*, and other Companies of *London* have groaned under; but I trust the goodnesse of our Sovereigne, and the wisdom of his Counsellors, will rectifie the same, or remunerate them by fitting encouragements some other wayes; lest thereby the same be reduced to the present condition of the *East-India Company*; to His Majesties great losse and dishonour, and to the wonderfull prejudice of his people and kingdomes.

Now, having thus handled the 3. first considerations of trade, & observed that neither naturall nor artificiall commodities of a kingdom can enrich a countrey without the helpe and hand of traffike; and then shewed what commodities by a well ordered traffike, a Kingdome must suffer entrance, and what prohibit, and what againe to send out, and also what

*Turke, and
Moscovia
Company in
England,*

The reasons
that doe
move Prin-
ces to covet
trade in their
Kingdomes.

1 Honoura-
ble.

2 Rich.

3 Strong.

to forbid, and withall shewed the particular meanes and wayes that Princes are observed to use to gaine, settle, preserve, and augment the same with the laborious and studious courses that have beene taken by sundry late Princes to obtaine and purchase this so beneficiall a commodity: I come now to the last point and consideration before mentioned, wherein the rest is for the most part comprehended, being the reasons and causes that move all estates, Kings and Empires to covet the same, which I may say doth extend it selfe into foure heads and principall parts.

The first is, that traffike with foraine nations is notable in respect of the honour and reputation thereof.

Secondly, excellent in point of riches, both to the King, his Countrey, and Subjects.

Thirdly, eminent in regard of strength offensive, and defensive, that it brings with

with it to the Countrey and Princes where it is orderly managed, and regularly practised by skilfull Merchants.

First then, a well governed traffike, practised in a Kingdome, by judicious and expert Merchants, to foraine and remote countries will easily bee granted, and confessed to bee both honourable, and of singular reputation, both to the Sovereigne in his particular, and to the nation in generall. I need not seeke farre for examples, nor search much for arguments to make this good and manifest, but only looke upon this our kingdome wherein wee live. How had ever the name of the English beene knowne in *India*, *Persia*, *Moscovia*, or in *Turky*, and in many places else-where, had not the traffike of our Nation discovered and spread abroad the fame of their Sovereigne Potency, and the renowne of that peoples valour and worth? Many parts of the world had, peradventure even to this day, lived in

T traffike is
honourable
to the people
and country.

Experienced
in the Eng-
lish.

in ignorance thereof, and never dreamt of the inhabitants of so small an Iland, had not the traffike of the Merchants by Navigation made it famous over all those remote Regions.

And in the
Portugall
and Hollan-
der.

Nay, the *Portugals*, and *Hollanders*, an obscure people, in comparison of the English, and enjoying but a handfull of those subjects, that are comprehended under the Scepter of great *Britaine*, have by this onely meanes given witnesse and good testimony, to many powerfull remote nations, of their countries worth and honour.

What brought the *Portugall* nation to to be famous in *Affrica* and *Asia*, or the *Spanish* name to bee notable in *America*, but her traffike and Commerce.

The com-
merce, and
not the con-
quests of the
English have
made them
famous in
India.

It is not our conquests, but our Commerce; it is not our swords, but our sayls, that first spred the English name in *Barbary*, and thence came into *Turky*, *Armenia*, *Moscovia*, *Arabia*, *Persia*, *India*, *China*, and indeed over and about the world; it is the traffike of their Merchants, and the bound-

boundlesse desires of that nation to eternize the English honour and name, that hath enduced them to saile, and seek into all the corners of the earth. What part is there unsearched, what place undiscovered, or what place lyes unattempted by their endeavours, and couragious undertakings? most of which hath beene accompanied with such fortunate successe, that they have contracted Leagues and Amity with the Mogull, Persian, Turke, Moscovite, and other mighty foraine Princes in their Sovereignes name, and to his honour; which even in our Fathers dayes was not knowne to us, either to have any such condition, or being the Merchants of *England*. And to speak truth of *London*, maintaining now at their charge an Agent in *Moscovia*, an Ambassadour and three Consuls in *Turky*, and certaine Presidents and Agents also in *India*, *Persia*, and many other places thereof, which by computation cannot cost them lesse then one hundred thousand pounds yearly (which though it may be

League contracted by the English Merchants with foraine Princes.

At their own charge
100000. l.
yearly.

be alledged is for their own profit, & the benefit of their traffike into these parts) yet for as much as that it is not chargeable to their Sovereigne, nor prejudiciall, but profitable to his Kingdomes, it must be granted that the same brings honour to his name, and a great benefit both to him and his subjects; and it is more then can be paralleled in all other Christian or heathen Countries now in the world.

The Danes,
Swedes and
Germans
not knowne
in India, &c.

The Danes and Swedish nations are potent, and the French are yet more powerfull in Europe; yet if you travell into *India*, *Persia*, and many of those Easterne Kingdomes of the world, they know of no such people, Kings or Countries, but hold all Europe to be inhabited by the Portugals, English and Dutch; nay the French are hardly knowne in *Moscovia* and *Russia*, save by name, but not by their worth or actions; and the Emperour of *Germany*, the greatest of our Christian Princes, for all his eminence and power in Christendome, is not in *India*, knowne, no nor yet in *Persia*, save for

for some leagues, which the Sophy would sometimes have contracted with him, to the prejudice of *Turky*, and the Ottoman Empire.

So that by what hath beene said, the Commerce of Merchants, though many times it be accompanied with losse and prejudice to themselves, and estates, and that they are enforced to expose their fortunes to the mercy of merciless stormes and tempests, & be subject to the Lawes of Heathenish Princes, and groan under the heavy customes of many Sovereignes and Infidels; yet is it still attended upon with a great deal of honour to their owne Prince, and reputation to his subjects: Therefore I will conclude here this point, that a well ordered traffike managed by skilfull Merchants, hath beene, and ever will be, honourable to that Kingdome and Sovereigne, where the same is duely practised, and carefully protected, and preserved.

The second point is in regard of
O Riches,

2. Traffike
is excellent
in point of
Riches, & a
way to it.

Riches, and the benefit that traffike bringeth with it, where the same is preserved with fitting priviledges, and practised with regular order and method; and this Riches extendeth it selfe two wayes.

1 To the
King and his
Nobles.

In the first place to the Sovereigne, his Nobles and Gentry, in the particular of their owne estates and Interests.

2 To his
people.

Secondly to his subjects, the inhabitants in generall; As to the Sea-men, Husbandmen, Artificers, Labourers, and others.

How it in-
richeth the
King.

First for the Prince, or Sovereigne, it particularly enricheth him by his customs and imposts, imposed inwards, and outwards upon all commodities and wares, either imported or exported, in or out of his Kingdomes and Dominions, by the Merchant, and also by venting, and dispersing of such wares, and merchandises, as hee appropriateth to himselfe, either by purchase, prerogative, or by right of his Crowne; as we find it to doe by the Gabell of Bay-salt,

to the King of *France*, by the property of
silke to the King of *Persia*, by the Mines
of Copper to the grand Signior, and by
the preemption of Tyn to His Maje-
stie of *England*, and next it proveth bene-
ficiall to the Nobility and Gentry, by the
improvement of their lands, by the sale
and working of their clothes, by the use
of their Timber, by the vent of their
Cattle, Graine, and other provisions, and
in many regards, which experience dai-
ly maketh evident, both in this, and all
other Kingdoms where the same is pra-
ctised.

How the
Nobility.

Secondly, it inricheth the inhabitants
of a countrey in the generall, by setting
Artf-men on worke, by imploying the
poore, by furthering and incouraging of
all professions whatsoever; for every
Artf-man, Worke-man and Artificer, is
conducibile one way or other to traffike,
and every hand is set on worke, where a
wel governed Commerce is observed to
be driven, and exercised by judicious and
skilfull Merchants, and to the whole
O 2 country

How the
countrey.

country in generall it is found beneficiall by venting the native commodities of that land, as experience tels us, in *Persia* by the vent of their raw filkes, in *France* by the vent of their Wines, Oyles, Lynens, Graine, &c. in *Zante* by the vent of their Corrence, in *Spain* by the vent of their Wines, Fruits, Sugars, &c. and in *England* by the vent of their Tinne, Cloath, Lead, &c. as the like may be said of many other countries.

3. Traffike
produceth
strength two
wayes.

Thirdly and lastly, it produceth strength and safety to the Kingdom and people, where the same is duly and orderly practised.

That which
begets
wealth, also
doth beget
strength.

Now this strength and safety may be considered two wayes; either defensive or offensive: if my former assertions be granted, That a well ordered trade doth enrich a Prince, his nobles, gentiles and Subjects, as of necessity it must, it will be easie for mee to make good this point also; for that which produceth Riches, doth consequently also beget strength and safety, so farre forth as treasure

sure is accounted the principal nerve and sinnew of war, either offensive, or defensive; but to come to some particulars

It furnisheth the Prince, and his subjects, having maritime ports, with plenty of shipping, and store of Mariners, to manage and sayle the same, in all occasions of the state and countrey by sea; and it furnisheth the same with all fitting Ammunition of and for warre, as Powder, Armes, and other the like necessaries; and by land it maketh the countrey a Magazine, not only for warlike provisions, brought in for the use of the Prince, and the Kingdom it selfe, but also for all other neighbouring countries that stand in need thereof.

How traffike
doth beget
strength.

An excellent
plot of the
Hollanders
to enrich
themselves.

I may here fitly bring in *Holland* to make good this point to all the world, who, though exercised in continuall warfare, and daily pressed, and sometimes oppressed by a potent Enemy, yet their industrious traffike into forraign parts, is handled and practised with so much benefit, countenanced from
the

the State and good Iudgement, that the same doth not onely supply their owne occasions, with what warlike provisions they want, but withall have thereof in such abundance, that from their owne States they furnish freely all other neighbouring countries whatsoever therewith; for the Artl-men that are by them employed daily, in building of ships, casting of Artillery, making of Muskets, shot, powder, swords, pikes, corlets, cordage, Canvas, and the like Habilliments of warre, do not only supply their owne turnes, and necessaries, and that both cheape and plentifull; but herein proceed so farre, contrary to the politike Rules of many countries, that they sell, and vent their over-plus; yea even to the Spaniards their very enemies conceiving it, no ill trick of thrift, nor yet small point of State-stratagem, to draw thus the monies and wealth of their greatest adversaries to be a reward to their owne labour and industry, and so sell as it may be said (for monies to their foes) the
very

very sword, which peradventure may afterwards be employed in the cutting of their owne throats, but being instruments considerable, and which must necessarily be had in warre, and which will be by their enemies had else where for monies, if not of them, they chuse rather thus to sell them, and so by permitting an unusuall policy of state, endeavour for their monies to give them with their owne consents, and that voluntarily, and of their owne accord, what they cannot with their best of policie otherwise prevent, and what their enemies will bee furnished withall, in despight of their utmost endeavours else where.

I need not insist further upon this point, having declared the honour, benefit, and strength, both offensive and defensive, which doth arise to a Common-wealth or Countrey by a well ordered traffike, managed by Regular and Iudicious Merchants, I could here adde to what I have said before in the behalfe
of

of the Merchant, and shew that as hee can in many things advance his country before a meere States-man, so also declare the Nobility of his art, and the excellency of his profession, no one vocation in the world requiring a more generall knowledge, and inspection into all other professions then this doth; and withall make it appeare, that hee is the best of Common-wealths men, both towards his Prince, and fellow-subjects; and that for the most part all other professions live, and have their subsistence from others, hee onely giving by traffike a lively-hood to others, and no way dependent, but upon himselfe, and his owne labour and endeavours; as it will easily appeare to any judicious man that shall examine his profession, and compare the same with others.

But I will conclude this discourse, and take it by what hath beene said for granted, as for a truth undeniable, That the excellency of a well ordered traffike, is such and so singular, and the effects

effects thereof so notably beneficiall to a kingdome, and in its selfe so admirable, and the discret and skilfull Merchants endeavours so laudable, and his art so eminently honorable, that it requireth and duly challengeth

A Royall Protection, and Reall Encouragement from all Kings and Princes, a faire respect from all Nobles, a love from all persons, and well wishes from all those their Countrey-men, that tender the Profit, Advancement and Honour, both of the King and Countrey, &c.

P

A

**A TABLE of all the principall
Points handled in the afore-going
Discourse of Foraine TRAFFIKE.**

A



*HE Artf-man is ever the best Counsellor
in his owne profession.* fol.3.

*The artificiall commodities of a countrey,
what.* fol.13

*Artificiall Commodities enrich not a Countrey with-
out the helpe of Traffike.* fol.15

*Artificiall Words which are not exportable, and how
farre.* fol.30

*All Commodities tending to ryot, are to be prohibited
importation.* fol.38

B

The benefits of the earth neglected by whom and how. fol.9

The benefit of the trade of Nobles in a Kingdome. h 49.

The benefis of a staple by experience of other countries. fol.58

Benefits arising to a Kingdome by a staple. fol.64

C

The care of some Princes to set their poore on worke. fol.31

*Commodities needfull for warre, are ever to be recei-
ved, as also those that set the subject a worke.* t. 41

Certaine limitations upon commodities importable. fol.42

The

The Table.

*The commodious carriage of goods by land and wa-
ter to be furthered.* fol. 44

The Coines current of a Countrey to bee constant. fol. 49

*No Corne in Holland, yet they have the staple
thereof.* fol. 58

*Small Customes increase the totall Customes of a king-
dome.* fol. 61

Customes increased in England in fifty yeares. fol. 86

*The Commerce, and not the Conquest of the English
have made them famous in India.* fol. 92

D

*Duke of Florence hath no Mines, admits exporta-
tion of Gold and Silver, yet hath abundance of
Ryals.* fol. 24

*The Dutch care to set the people on worke before their
last wars with Spaine.* fol. 32

Difficulty in prohibiting ryorous commodities. fol. 39

To discharge all great customes. 48

*Discreet Merchants authorised by a Prince, how farre
beneficiall to a Kingdome, exemplified by 19. seve-
rall propositions.* fol. 65

*The Danes, Sweeds and Germans, not knowne in
India.* fol. 94

E

Edward the first his staple of trade. fol. 4

*The excellent industry of the Germans in setting
men on worke in their Cities.* fol. 14

*The East-India affords the spice that drives the
West-India trade.* fol. 26

Examples of the Florentines care to set their people

The Table.

<i>on worke.</i>	fol. 32.
<i>To establish Sea-laves for Merchants.</i>	fol. 48
<i>To elect a Court of Merchants.</i>	fol. 49
<i>To erect an assurance office,</i>	h 51
<i>To erect societies.</i>	h 51
<i>Example of the Prince, a maine furtherer of traffike.</i>	h 54
<i>To erect a staple of trade.</i>	h 56
<i>Example of Custome betwene England and Holland.</i>	fol. 61
<i>The endeavours of sundry Princes to gaine traffike.</i>	fol. 76
<i>The East-India trade of England.</i>	88
<i>An excellent plot of the Hollanders to enrich themselves.</i>	99

F

<i>The Farmers eat out the benefit of the earth, to the prejudice of the owners.</i>	fol. 10
<i>The fruits of the Germans industry in employment of men: foure considerations in the prosecution, preservation, and augmentation of trade.</i>	fol. 17
<i>Foraine commodities that set the subject on worke to be cherished.</i>	fol. 35
<i>No fish in Holland, yet they have the staple thereof.</i>	fol. 59

G

<i>Gold and Silver in some places exportable, and in some not.</i>	fol. 19
<i>A general rule observed in prohibited commod:</i>	f. 29

H

<i>How farre the Princes care to set his people a worke is</i>	12
--	----

The Table

to be cherished. fol. 38
Honour to be given to Merchants, and why. fol. 51
How traffike enricheth a King. fol. 96
How trade enricheth a Nobility, and bene the country. fol. 97

I
The endeavours of some Princes, in setting their people on worke, so to invite industrious strangers by priviledges. fol. 49

K
King James his provident care in setting his subjects a worke. fol. 37
Takepe High-ways from theeves. fol. 46

L
To lend money to Merchants out of the common Treasury. fol. 53
Light Customes increase trade, and heavy ruines it. fol. 60
Sundry leagues contracted by the English Merchants at their owne charge. fol. 93

M
Many unskilful Artf-men are hurtfull to traffike. fol. 13
Many Princes have bene free of Halls of London. fol. 15
Merchants must submit themselves to the Lawes of Princes wherethey traffike. fol. 17
Manchester commended. fol. 31
To maintaine Beacons, Boyes and Castles. fol. 46
To maintaine Posts. fol. 47
To put downe Monopolies. fol. 47
Merchandising is most profitable to an Estate. fol. 53
No man borne for himselfe, but for his country. fol. 1

The Table.

No one way more condu cible to enrich a countrey, then is foraine trade.	fol. 5
Naturall commodities what :	fol. 7
Ditto of two sorts.	fol. 7
How they enrich a Countrey.	fol. 8
Naturall commodities hurtfull to a Countrey, without the helpe of traffike.	fol. 8
No commodities can inrich a countrey without the helpe of trade.	fol. 12
No toll to be paid upon Rivers.	fol. 45

O

The Originall of our Hals in London, and elsewhere.	fol. 15
---	---------

P

Parents labour to enrich their posterity.	fol. 3
The practise of sundry Princes to augment trade.	f. 42
The practise of the Duke of Florence to get trade with Leghorne.	fol. 77
The practise of the Hollanders.	fol. 79
The practise of the Venetians.	fol. 80
The practise of the Kings of Portugall.	fol. 81
The practise of Isabella Queene of Castile.	fol. 81
The practise of Henry the seventh.	fol. 83
The practise of Edward the sixth, and Eliza.	fol. 85
Princes that gaine in traffike, must have care to pre- serve it.	fol. 86

R

The riches of a countrey doth consist in 3. things.	fo. 6.
The reason why some Princes forbid exportation of gold and silver.	fol. 30

The Table.

Yes found of no effect where the contrary is allowed,

ibid. 21

Reasons for the prohibition of commodities impossible to be kept.

fol. 28

Reasons moving Princes to cover trade in their Kingdoms.

fol. 90

S

The scope of the discourse for the benefit of England, and the trade thereof.

fol. 5

Sundry Princes have studied the advancement of their estates.

fol. 11

Spain richest in mines, forbiddeth exportation of gold and silver, and finds no benefit by the said restrictions.

fol. 22

Spain trafficketh most with black or copper monies.

f. 23

Spain in his lowest ebbe came to be owner of the West-India.

fol. 25

Some wares transportable in some countries, and prohibited in others.

fol. 28

Staple and native commodities of a kingdom are in the first place to be cared for in point of exportation.

f. 34

The sea is to be freed from Pirates.

f. 45

A staple of trade what.

f. 57

T

Three wayes whereby a kingdom is enriched.

f. 2

Two considerable points in artificial commodities.

f. 13

Traffike only able to enrich a country barren of all commodities.

f. 16

Those commodities exportable, which a place hath in abundance, and how farre.

f. 19

Those that a place may stand in need of are not exportable.

f. 19

The Table.

No one way more conducible to enrich a countrey, then is foraine trade.	fol. 5
Naturall commodities what :	fol. 7
Disso of two sorts.	fol. 7
How they enrich a Countrey.	fol. 8
Naturall commodities hurtfull to a Countrey, without the helpe of traffike.	fol. 8
No commodities can enrich a countrey without the helpe of trade.	fol. 12
No toll to be paid upon Rivers.	fol. 45

O

The Originall of our Hals in London, and elsewhere.	fol. 13
---	---------

P

Parents labour to enrich their posterity.	fol. 3
The practise of sundry Princes to augment trade.	f. 42
The practise of the Duke of Florence to get trade with Leghorne.	fol. 77
The practise of the Hollanders.	fol. 79
The practise of the Venetians.	fol. 80
The practise of the Kings of Portugall.	fol. 81
The practise of Isabella Queene of Castile.	fol. 81
The practise of Henry the seventh.	fol. 83
The practise of Edward the sixth, and Eliza.	fol. 85
Princes that gaine in traffike, must have care to pre- serve it.	fol. 86

R

The riches of a countrey doth consist in 3. things.	fo. 6.
The reason why some Princes forbid exportation of gold and silver.	fol. 20

The Table.

Yet found of no effect where the contrary is allowed,

ibid. 21

Reasons for the prohibition of commodities impossible
to be kept.

fol. 28

Reasons moving Princes to covet trade in their King-
domes.

fol. 90

S

The scope of the discourse for the benefit of England,
and the trade thereof.

fol. 5

Sundry Princes have studied the advancement of
their estates.

fol. 11

Spaine richest in mines, forbiddeth exportation of
gold and silver, and finds no benefit by the said re-
strictions.

fol. 22

Spain trafficketh most with black or copper monies.

f. 23

Spaine in his lowest ebbe came to be owner of the
West-India.

fol. 25

Some wares transportable in some countries, and prohi-
bited in others.

fol. 28

Staple and native commodities of a kingdom are in the
first place to be cared for in point of exportation.

f. 34

The sea is to be freed from Pirats.

f. 45

A staple of trade what.

f. 57

T

Three wayes whereby a kingdom is enriched.

f. 2

Two considerable points in artificial commodities.

f. 13

Traffike only able to enrich a country barren of all
commodities.

f. 16

Those commodities exportable, which a place hath in
abundance, and how farre.

f. 19

Those that a place may stand in need of are not ex-
portable.

f. 19

Table.

FINIS

Nor

The Table.

Not those that may be used to the hurt of the place of our aboad.	fol. 19
Turky, with whom Spaine is ever in warre, yet hath abundance of Spanish Ryals.	f. 23.
Toscanyes fertility attributed more to the trade there- of then soyle.	fol. 26
Toscany observable in 3. points of traffike.	f. 27
To transport Bills of debt.	h 33
No timber in Holland, and yet they have the staple thereof.	f. 38
Townes that have lost their traffike for want of care, and good order.	f. 87
Turky and Moscovia Company in England.	f. 89
Traffike is honourable to a people and countrey.	fol. 91
Traffike is honourable to the English, Portugall and Hollander.	f. 91
Traffike is excellent in point of riches to a King, his Nobles, and People.	fol. 95
Traffike produceth strength to a countrey, and how.	98
What wares to export out of a countrey, and what not	fol. 17
What wares to receive, and what not.	fol. 18
What may facilitate, and ease trade, and what not.	f. 18
What commodities and benefite trade produceth to a kingdome.	f. 18
West-India affords these wares that the East-Ind- ia trade is driven with.	f. 26
No mines in Holland, yet they have the staple there- of.	f. 39
No woole in Holland, yet they have the staple there- of.	fol. 40

FINIS.

The Equallity of the^{re}
Ministry plainly described,
both by Scriptures, *Fathers*,
and Councils.

Layd open to this present Parliament, to
stop the mouthes of all gayne-
sayers whatsoever.

By D.F. *Minister*. *K*



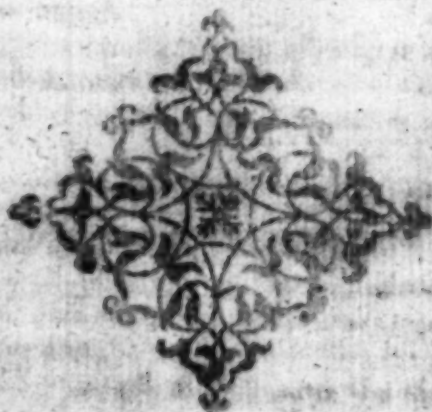
Printed in the yeare of our Redemption.

1641.

The Equality of the
Ministry plainly described,
both by Scriptures, Fathers,
and Councils.

Layd open to this present Parliament, to
stop the mouths of all gaine-
sayers whatsoever.

By D. F. Minister.



Printed in the Year of our Redemption.

1641.



The Equallity of the Mi-
 nistry described by Scriptures, Fa-
 thers and Councils. Layd open to
 this present Parliament to
 stop the mouths of all
 Gayn-sayers.

The Lord hath ordayned
 that there should be one
 Bishop or Pastor (at the
 least) president over every Con-
 gregation; upon whose flock
 of equal authority in their severall
 charges; and in the general govern-
 ment of the Church. *1. 6. 1 Booke,*
pag. 22. & 2. booke ripart pag. 35.
 They

*They maintaine contrary unto this,
these two, viz.*

1. That one may have two or
mo charges, and be absent from
them, as their Dispensations and
practice do prove.

2. That one Minister may have
a soveraigne and Lordship over his
fellow Ministers, which both be-
ing disprooved, the former asserti-
on will remaine still sure.

*Reasons a-
gainst the 1.
proposition.*

1. One man may not have mo
Charges then he is able in any mea-
sure to discharge the duty, that is
belonging unto mo flockes then
one, seeing he cannot preach unto
them, both in season and out of
season: therefore no man may have
more Charges then one, as I shall
make it appear.

2. That

(3)
2. That which maketh an open
entrance to the enemy to spoile,
cannot be lawfull: for one to have
mo Charges then one, maketh open
entrance for the enemy to spoil, for
the Wolfe watcheth to devoure and
destroy, whilst the Shepheard is
absent: Therefore no man may have
mo Charges then one, and therefore
it is unlawfull.

3. That which hath neyther
Precept nor President for it, cyther
in Gods Word, or any approved
Writer, but only from Anticrist,
is unlawful: But such is the having
of more Charges then one: There-
fore it is accounted and esteemed un-
lawfull.

4. That which declareth a Mi-
nister to be more desirous of the
fleece, then to profit the stocke, that

same is vnlawfull: But such is the having of mo Charges then one, for were it not for the gaine, they would thinke one a burthen as heauy as they could beare: therefore it is unlawfull.

5. All the reasons that be alleadged in this booke, against *Non-residence*, are forcible to this purpose, for if he may not be *Non-resident*, he may not have mo Charges, unlesse he be willing to be quartred, that e-very Charge may have a piece of him.

Hooper up-
on 8 com-
mand.

He reckoneth them among *Theeves*, and their action to be the very, con-
demned by that Commandement.

Conclusion.

Therefore; if one man cannot in any tollerable measure discharge mo Charges then one; if to haue mo maketh an open entrance to the enemy to spoyle; if

if it have neither precept nor president for it, but only in the Kingdome of Antichrist; if it declare the practice to be more desirous of the Fleece, then to feed the Flocke; if all the reasons that condemne Non-residency be against it: lastly, if it be plaine Thee very, then must it needs follow, that one may not have two, or more Charges.

Their objections, such as they be, shall be set downe; and the answers to them hereafter.

The second proposition that they hold, is thus.

One Minister may have a soveraign authority and Lord over his fellow ministers: is thus disprooved.

I. They that have their Commission indifferently given them, without difference between one and another, are of equal authority, and

may

The second proposition that they hold & reasons against it.

may not be one over another : But such is the Commission of all Gods Ministers indifferently, as appears *Mat. 28. 19. 20.* Therefore they are of equall authority, and may not have any dominion one over another.

2. That which Christ hath directly forbidden, that one Minister should have dominion over another *Matt. 20. 25. Luke 22. 25.* Therefore one Minister may not have superiority or dominion over another.

3. They that may not be Lords over the people of God, may much lesse be Lords over the Ministers; for the Ministers be (in respect of the Ministry) above the people : But a Minister may not be Lordly over Gods people (as is testified by him on whom they would faier the greatest Lordlinesse) *1. Peter 5. 3.* Therefore one Minister may
not

not be Lord, or have superiority o-
ver another.

4. It is ordained, and is equall
and right, that every mans cause be
heard, where the fault was committed,
and it is meet to handle the matter there
where they may have both the Accusers
and witnesses of the fault, which shew-
eth that every Minister had authority
over his own flock, and noother to medle

Cyprian lib.
Epist. 3.
c. 6. l. 1.

5. Bishops, whersoever they be in
all the world, are equal to our Bishops,
or Parish Ministers and Preachers,
of none it can be said one is Lord, ano-
ther is servant: whatsoever belongeth
to the Church, belongeth equally to all,
saying that some are of better gifts
then others, howbeit such gifts cause no
inequality or Lordship in the Church.

Luther ad-
versus papam
a Satana san-
datis

6. In the Apostolicke Church, the
Ministers of the Word were none a-

Ma. cul. loc
com. de minist.
verbis

imob

B

bove

above another, and were subiect to no head or president, &c.

The same
upon the 2.
Thes. 8. 2.

7. The honour of a Bishop, being taken from the rest of the Ministers, and given to one, was the first steppe to Papacy.

Confes. Hel.
vet cap. 17.

8. Christ did most severely forbid unto the Apostles and their Successors, primacy and dominion.

The same
cap. 18.

9. Equall power and Function is given to all ministers of the Church, and that from the beginning, no one preferred himselfe before another, saving only that for order, some one did call them together; propounded the matters that were to be consulted of, and gathered the voices.

Conclusion.

Therefore, if all Ministers have their Commission indifferently given unto them; if Christ have forbidden, that one minister should have domi-

dominion over another; if no *Minister* may exercise dominion over Gods people; if authority to handle Controversies belonged to every several Congregation; if a *Bishop* and parish *Minister* be all one; if in the *Apostles* time no *Minister* was above another; if the superiority of one above another was the first step to the *papacy*; lastly, if they have equall power and function from the beginning: then must it needs follow, that no *minister* may have superiority, or exercise dominion over another.

It remaineth that we proove more directly, that the Lord hath ordained that there should be a *Bishop Resident* over every Congregation, which is thus proved.

1. If a *Bishop* and *Minister* be all one, then must there be a *Bishop* in every

very *Congregation*, for every man wil confesse that every *Congregation* ought to have a *Minister*: But a *Bishop* and a *Minister* is all one, as appeareth by this, that *St. Paul* describeth not one quality for the *Bishop*, but it is also the quality of every good *Minister*; & also in that he describeth no other *Minister*, but the *Bishop*: Therefore there ought to be a *Bishop* in every *Congregation*.

2. *S. Pauls Bishops and his Deacons*, were appointed to one place, as it fully appeareth both in the description of them, and the practise of the *Apostles*: But the *Deacons* were in every *Congregation*, which appeareth, *Phil. 1. 1, Acts 6. 2.* That office being needfull every where; and in that it continued so; longer then the Office of *Bishops*: *Athanasius apol. 2. Ierom contra Luciferianos, &c.* Therefore,

there ought to be a Bishop in every Congregation.

3 That which Paul injoynd to Titus, is also to be practised alwayes in the like case: But hee commanded him to ordaine Elders in every City, Tit. 1. 5. which are expounded in the next verse to the Bishops: Therefore there must be a Bishop in every Congregation.

4 Every Church should have her Communion Table, and every Church her Bishop. Ignatius ad Philadelph.

5 Where there was found any worthy to be a Bishop, there a Bishop was appoynted, & where there was not to furnish both Bishop and preaching Elder (hee meaneth the Doctor) there the Apostles made a Bishop, and left the Elder. Epiphan. lib. 3. tom 1. baris. 75.

6 If a Bishop runne into a Slander, and many Bishops cannot suddenly be gathered; his cause shall be heard of 12 Bishops, &c. Conc. Carthage: tom. 1. c. 10.

3. *Concil.
som. 1. cap. 8.*

7 If an Elder be accused, hee may call
sixe Bishops from the place hard by.

^a *Euseb. lib.
5 cap. 16.*

^b *Theodoret.
lib. 5. cap. 4.*

^c *Socrat. 4.
26.*

^d *Quest. 16.
dist. 50.*

8 Stories make mention of Bishops of
little Townes, as ^a Solicus Bishop of the
village Cuman: ^b Mares, Bishop of a
small Towne called Solicha: ^c Gregorie
Bishop of a small Citie, called Nazian-
zum: ^d The Bishop of a Castle.

*Jerome ad
Evagrium.*

9 A Minister, that is to say, a Bishop
and (a little after) the Apostle doth plain-
ly teach, that a Minister and a Bishop
is all one, and (upon Titus) a Bishop
and a Minister are the same: and (ad
Oceanum) with the ancient Fathers,
Bishops and Elders were all one.

*Acts and
Monuments
fol. 216.*

10 D. Barnes (in his first Article)
saith, I will never believe, neither can
I ever believe, that one man may by
the Law of God, be a Bishop of two
or three Cities, yea of a whole Coun-
trie; for that is contrary to the
Doctrine

Doctrine of St. Paul, who writing to
Titus, commandeth that hee should
 ordaine a *Bishop* in every towne,

It is pittie to see how farre the of- Hooper upon
8 Command.
pag. 90.
 fice of a *Bishop* is degenerated from the
 originall in the Scripture; it was not so
 in the beginning, when *Bishops* were
 at the best, as the Epistle to *Titus* te-
 stifieth, that willeth him, to ordaine
 in every City, &c. They know the
 Primitive Church have no such *Bi-
 shops* as wee have, untill the time of
Silvester the first.

Therefore, if a *Bishop* and a *Mini-* The Conclu-
sion.
ster be all one; if *Bishops* were to bee
 where *Deacons* are, who were in every
 Congregation; if *Paul* enjoyned *Ti-
 tus* to ordaine *Bishops* in every Citie;
 and if every Church had her *Bishop*
 a long time after the Apostles, as
 appeareth

appeareth by the testimonies of *Councils*, *Histories*, and *Learned Writers*, both old and new: then must it needs follow, that there ought to be a *bishop* in every *Congregation*.



Primitive Church have no such *Di-*
ocess as we have, until the time of

FIXIS.

Therefore it is *Bishop* and a *Mini-*
ster were to be



and if every Church had not a *Bishop*,
 a long time after the *Apostles*, as

